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Preces

Xaverianæ: 1.

**Devotions for
the ten**

Fridays; 2. ...



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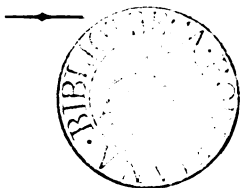
PRECES XAVERIANÆ.

4

ROEHAMPTON :
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PRECES XAVERIANÆ.

1. DEVOTIONS FOR THE TEN FRIDAYS
IN HONOUR OF ST. FRANCIS XAVIER.
2. DAILY EXERCISE OF A CHRISTIAN,
BY ST. FRANCIS XAVIER.
3. THE NOVENA IN HONOUR OF ST.
FRANCIS XAVIER. . .
4. OTHER MEDITATIONS FOR THE TEN
FRIDAYS.



LONDON :

BURNS AND OATES, PORTMAN STREET
AND PATERNOSTER ROW.

—
1877.

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NOTICE.

THE Devotions for the Ten Fridays in honour of St. Francis Xavier, which are here published, are taken from an old English translation from the Italian. The title of the little work is, "An Introduction to perform with fruit the Devotion of Ten Fridays in honour of St. Francis Xaverius, Apostle of the Indies, much practised in Rome, and augmented particularly of late by some authentic miracles, wrought by the intercession of this glorious Saint, upon which score he is taken in particular Patron of almost all Italy. *Permissu Superiorum.*" The translation is dedicated to the Honourable the Lady Mary Caryll, Abbess of the English Benedictine Dames at Dunkirk. The dedication runs thus.

Madam,—

Your particular devotion to the glorious Saint Xaverius, whose power your Ladyship after an extraordinary manner experienced by the sudden and wonderful cure of a cancer in your breast, when abandoned

as desperate both by physicians and surgeons you had recourse to him, assures me this treatise will find as hearty a welcome to your Ladyship as I wish it to all into whose hands it may come, and am glad of so good an occasion of expressing those due respects which your particular favours oblige me to, and comfort myself that whilst hereafter you exercise these your accustomed devotions to this great Saint, they will be an occasion of your remembering in them,

Madam,

Your Ladyship's obliged and humble Servant.¹

In his address to his readers, the translator speaks of the great effects produced in Italy by the devotion which he recommends.

¹ There is no date to be found anywhere in the book, but it may be fixed by the following extract from the Diary of the Benedictine Nuns in Dunkirk (quoted by Dodd)—“Mary Caryll, born in Sussex, of the ancient Catholic family of East Grinstead and Ladyholt, Sussex. She became a Benedictine Nun in the English convent at Ghent, where, having been for several years an example of humility and obedience, she was sent in 1662, by Lady Mary Knatchbull, the Abbess at Ghent, to found a monastery of their Order at Dunkirk. She took along with her as assistants in this work—Ignatia Fortescue, Anne Neville, Flavia Cary, Constantia Savage, Scholastica Heneage, Agatha Webb, Valeria Stanley, Christina Munson, Anastasia Maurice, Xaveria Pordage (sister of Father Pordage, S.J.), and Viviana Eyre—all ladies of birth and singular virtue. The community being formed, Mrs. Caryll was consecrated the first Abbess, and was looked upon as a kind of foundress of the house. Five of these religious returned back again to Ghent, and two of them were sent to the new foundation at Ypres. Lady Caryll governed the convent with great success, and was alive several years after the Revolution of 1688.”

“The experience I had in Rome, and in other parts of Italy, of the following Devotions to the glorious St. Xaverius, made me desirous that our nation, out of ignorance of the means of obtaining them, might not want the like, and therefore I thought my time well spent in translating this treatise, in which you will find neither quaintness nor eloquence, but such a plain and easy style as is most suitable to devotion, and fittest for the meanest capacities, being desirous all should profit by it. Let not the perfect practice of these eminent virtues proposed to you to imitate in this great Saint, discourage you from endeavouring their imitation, out of a pusillanimous despair ever to arrive at so high a pitch of perfection, but endeavour to imitate, at least, this so admirable pattern in a lower degree, and the more sensible you are of your own weakness, the more confide in his powerful intercession, who, as the writers of his life testify, always obtained what was for the spiritual advantage of those that begged his intercession, as you may assure yourself he will think these virtues to be. I cannot wish a better success to this translation than the original had, nor better effects of these Devotions in my own country than they have had in Italy, and I hope whoever experiences any advantage by

them will be moved to pray for the translator of them."

The readers of a late volume of the Quarterly Series, *An English Carmelite*, will remember how much importance Catharine Burton and her contemporaries attached to the "Ten Fridays." The Devotion has never died out among Catholics, either in England or abroad; but the publication of the work just now referred to has caused many inquiries concerning it, to satisfy which the present little volume is issued. It need hardly be said that the meditations on the virtues of St. Francis Xavier, two sets of which are here given, may be changed at will for any others of the same kind, which those who make the Devotion may find more suitable to themselves.

The reader will find subjoined to the Devotions of the Ten Fridays, the *Daily Exercise of a Christian*, which is the work of St. Francis Xavier himself. It is taken from the *Life and Letters* of the Saint, lately published by Father Coleridge. The famous "rhythm," or act of love, as it is called, which is also attributed to St. Francis, forms part of the Devotions already named, which include also his famous prayer for the conversion of the heathen. The novena in honour of the Saint, called in Italy the *Novena delle grazie*, on account of the many favours which are commonly

obtained by it, is also added. This novena is made in many churches abroad so as to end on the feast of St. Gregory the Great, March 12, on which day, in the year 1622, St. Francis Xavier was canonized, along with St. Ignatius, St. Philip Neri, St. Teresa, and St. Isidore Agricola.

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AN EPITOME
OF THE
LIFE OF ST. FRANCIS XAVIER,

Of the Society of Jesus, Apostle of the Indies.

THE Providence of God when He first opened the way to the Indies and the New World, disposed that St. Francis Xavier should be born at that time, an elect vessel to carry His holy faith to the Gentiles, and in the East establish a new Christianity; for which end He qualified him with all those gifts which were severally bestowed on several persons in the primitive Church, viz., of being an apostle, of prophecy, of learning, of virtue, of healing, of succouring the needy, of government, and of tongues.

St. Francis was an Apostle, sent by Christ's Vicar with the title of Nuncio Apostolic, to preach the Gospel to the Indians. In ten years he ran over all the East, traversing above a hundred thousand miles. He revived that faith which St. Thomas the Apostle had there taught, who foretold that when the sea should come up to that cross which he had erected, as it did when St. Francis entered those parts, then should Europe send one that should preach the same doctrine he had already taught them. He

converted many hundred thousands of infidels, with several kings, queens, and princes. He threw down the temples of Mahomet and of the idols, whereof he broke forty thousand. He erected innumerable churches, and he baptized with his own hand several hundreds of thousands of persons. He was the first that ever preached to several nations and islands, and particularly Japan, which contains three score and six kingdoms, and designing to convert that great Empire of China, died on his way, in the island of San Chan. You see how well is verified that prophecy of a holy nun, his sister, who desired her father to let him continue his studies, for he should prove a great Apostle of the Indies. St. Jerome appearing to him at Vicenza, promised him the like, showing him the Indies and what fruit he was to reap there. Our Saviour Himself declared the same to the Saint in Rome, in these words often repeated, "A vessel of election is this man unto me, for I will show him how great things he must suffer for my name:"* representing to him withal an Indian weeping, and lamenting the sad condition of himself and all his country, and begging help and comfort from him, which he did most graciously and plentifully afterwards bestow for the space of ten years upon the whole East.

He was also a prophet, foretelling things to come and far distant, and knowing the most secret thoughts of man's heart, insomuch that at the moment when the King in Portugal and St. Ignatius at Rome ordered things to be done, he in the Indies published

* Acts xv. 16.

and executed their orders. It is also well known that once in a public sermon from the pulpit he exactly related the success and circumstances of a battle which, in that very hour, was being fought between the Acheenese and the Christians, a considerable number of miles distant from the place where he then preached, as by strict examination afterwards was found to be true. This foretelling future things grew so customary to him, that he was usually called the Prophet ; and for this it was that a most learned man with good reason said, that the spirit of prophecy in many was as it were by fits, but in St. Francis it was a continual habit.

He was not only Master of Philosophy at Paris, but also teacher of the Divine wisdom in the Indies, preaching the Gospel to all sorts of people, confuting in several public disputes the Brahmins of the Indians, the Imams of the Turks, the Bonzes of the Japanese, all false preachers of idolatry, with such fame and renown, that a Pagan came six thousand miles only to hear his doctrine, the value whereof is well shown by the sanctity of his own life, and of these his disciples, Gaspar Baertz, Cosmo Torres, Antonio Criminale—the first who was martyred there—and many others of his order, and even by the children whom he nursed in holy doctrine, who became great preachers and wrought miracles, cast out devils, cured diseases, threw down idols, and finally by the six hundred martyrs in the Island of Manaar and infinite others of Japan and the Indies, who were all his disciples.

The fourth gift of virtue, by which is meant that

which adorns the soul, was in him most admirable. His love of God is known all the world over. It was so far from being biased by self-interest, that seeing in a vision all the labour he was to undergo, he cried out, *Amplius, Domine, amplius*—"More, Lord, more;" and at another time, having a taste of Divine consolations to such degree that he declared himself no further capable of receiving them, he said, *Satis est, Domine, satis est*—"It is enough, Lord, it is enough." Such was his charity, that he went to preach the Gospel to the infidels barefoot, trampling upon thorns, loaded with a little furniture for Mass, and some few pious books, provided only with a spare quantity of rice; waiting upon others, running at their horses' heels, to hasten the sooner to the converting of souls; always out of himself with the love of God; suffering so many misfortunes at sea by tempests and frequent shipwrecks, thrice sinking under the ship, always in dangers, troubles, crosses, and afflictions, persecuted by infidels, thieves, devils, false brethren, held in derision, scoffed at, and most barbarously misused by those to whom he had been most kind and charitable, beaten most cruelly by the wicked spirits, and molested with their temptations, threatened to be murdered by cut-throats, by idolaters held for a madman, even in the court of the King of Amanguchi, where they reviled him with curses, covered him with dirt, overwhelmed him with stones, and treacherously laid snares to take away his life, often endeavouring to poison him, twice giving him into the hands of assassins to be despatched. Being stoned by the

heathens of the Island of Moro, he made his escape over a broad river by the means of a great timber beam, which he handled and turned like a little wand. How often did he risk his life for Christ? When he attended those that were infected with the plague, when he upbraided with their infidelity the very gentiles, ready armed with stones to kill him; when, in spite of princes and priests, he threw down their idols, when he alone resisted a whole army of Badages, who in a fury intended to oppress the Christians; when, going into Japan in a small boat, he intrusted himself to pirates infamous for killing passengers; when he entered the Island of Moro, where they eat man's flesh; when he went to China, where it was death for any one to enter? So much did he love God and his neighbour, but contemned and made himself most despicable, exercising all severity imaginable upon his tender flesh. A man that was so nobly born, of the race of the kings of Navarre, and honoured with the title of Nuncio Apostolical, kneeled to every poor and ordinary priest to kiss his hand, making and deeming himself a slave to all, in the ships, inns, and hospitals, serving the very meanest beggar and basest servants, looking after their horses, sweeping their chambers, washing their linen for them, exercising all the lowest offices, even cleansing their sores and wounds with such charity and victory over self that he dared to drink the water wherewith he had washed one that had a leprosy, and another time to suck out the putrefaction of a most hideous and loathsome sore. I omit his other virtues. He ate only once a day,

and then only a little burnt rice, and often nothing for four, five, six, and seven days together. His drink was water; he was clothed with a hair-shirt, wore one single garment of black canvas, all patched. His sleep was upon the bare ground on land, and upon the cables on ship-board. His penance was so rigid, that he fainted often through his fastings and severe disciplines, wherewith he tore his tender and innocent body. If by virtue miracles are meant, these were innumerable; in the fire, stopping it with his bare word when a house was actually burning; in the air, driving away the plague from Malacca with the fragrance of his dead body, and making it rain stones and ashes upon the city of Tolo, disloyal to Christ and the Portuguese, in such sort as to fill the ditches and demolish the walls, and force the inhabitants to surrender; in the water, allaying tempests, sweetening salt water by the sign of the Cross, or by dipping his foot therein; in the earth, causing earthquakes; in his own body, raising it in the air, preserving it incorrupt, and in the flower of virginity ever free from the least motion of concupiscence. He still lived, though amongst so many snares, diseases, labours, plagues, and poisons, safe from the least infection or hurt, untouched, and after death his body gave forth a sweet perfume, even amongst quicklime and moist and wet earth. The very beasts obeyed him. A crab once brought to shore his cross when it had fallen into the sea. The devils feared him, departing from all who were brought to him. In the Island of Moro, at the first sermon which he preached, hideous cries and shrieks of devils

were heard, who fled from their so long inhabited dominions, and at the same time they appeared all surrounded with fire in the air to the people, crying out, "You burn and torment us, Francis, you drive us from our kingdom."

He was no less famous for the fifth gift of curing diseases. Thus Father Francis Perez, Rector then of the College of Malacca, who was at the point of death, was perfectly cured by St. Francis embracing him; a man was healed of his wounds by only carrying him upon his back; a leper was cured, whose sores he washed. The Bishop of Malacca, desiring to draw up a summary of all the miracles which the Saint had wrought, finding after strict examination eight hundred alone in his own diocese, ceased to prosecute his first design, despairing ever to reckon them. Let the Indies confess and acknowledge his power in this point, where not he in his own person only, but his hair, girdle, beads, the very pulpit he preached in, the lamps that burnt before his shrine, the water wherein was dipped only a medal of his, even his very shadow, which is yet more wonderful, cured many diseases. Let him answer for himself; he can testify that in an instant, by prayer, he was healed of those most dangerous incisions, mortal of themselves, and beyond the art of man, as the surgeons confessed, caused by little cords, wherewith out of fervour he had girded his thighs and arms. This is inconsiderable if compared with his power of raising the dead. Besides many others, it is authentically proved that five-and-twenty have obeyed his call; some as they were carried to their graves, others

having been buried several days, renewing hereby the memory of Christ's own actions. A noble Gentile entreated him to come and raise his daughter now deceased; and receiving this answer, that she was alive, dissatisfied, left St. Francis, but was soon comforted by his servants who told him she lived. A lady, like Martha, lamenting her loss, said, "If you had been here my daughter would not have died." "Why," replied the Saint, "she is not dead?" "Yes," she said, "and three days buried." The Saint accompanying her to the grave, restored the daughter alive to the afflicted and incredulous mother.

His whole life was an exercise of the sixth gift, of helping the needy. He was totally taken up in tending the sick and the poor, succouring the oppressed, instructing the ignorant and sinners, assisting all that were in necessity and danger, either spiritual or temporal, with so much carefulness and industrious zeal, that none is able to express it. One St. Francis was not enough to work according to the great charity he bore to all; to the end he might help several, he was actually present to each at the same time in different places; as when called upon by a merchant who suffered shipwreck, he obeyed and stayed with him three days upon the plank, and then though all the rest lost their lives brought him safe to shore, and when with the same miraculous apparition he saved ten men in a little boat. Such was the confidence seamen had in his presence, that the oldest and most damaged ships were reckoned the most safe with him on board, and infidels themselves loaded all their goods upon them, though with double charges and

expenses. He gave such help even after his death ; for carrying his body in a weather-beaten, unsafe, and ill-rigged ship, and running upon a rock, the seamen betook themselves to invoke the Saint's aid, and presently the rock split in two, and opened a passage for the ship. Whereupon now at sea he is the Patron of Mariners, even amongst infidels.

He was eminent for the gift of government, and directing souls, with no less satisfaction of seculars than of religious. Grateful always to the people, dear to kings and princes, winning the hearts of all, St. Ignatius would have made him General of his whole Order. The King of Portugal revered his words as commands, as did also the King of Bongo and Amanguchi. The King of Travancore, called the Great King, put out an edict commanding all to obey the Great Father, as he called St. Francis, as the Great King. He converted the King of Tanor and several others. Pope Paul III. admired his sanctity. Marcellus II., desiring to see him, sent for him from the Indies to come to Rome, so much did he win the hearts of all far and near. The Gentiles revered him, and even erected a church in his honour, where some wicked thieves, out of contempt, having often stolen the oil from the lamp and poured water in its place, enraged to see the wick yet burn and themselves deluded, put it quite out, which as often lighted of itself, to their greater confusion and the Christians greater comfort. Another time, being all alone, he met a whole army of enemies that were heathens, whom he frightened and put to flight with his bare authority.

To conclude, his gift of tongues is as wonderful as the

other gifts. They spoke in those countries a hundred languages, and all these St. Francis spoke not only well, but also with great facility and eloquence; with these two privileges over and above, that preaching to men of different nations, he was perfectly understood by every one; and that with one and the same word and answer he satisfied the doubts and questions of many together, although concerning things both difficult and unconnected. These and many other things are read of him in historians and in the Process of his Canonization. They add, moreover, that he was not so well known or so much called by the name of Francis, as sometimes of Angel or Prophet, sometimes of Raiser of the Dead, now by that of Holy Father, other times of Great Father. But always and by all, with the approbation of the Pope and applause of the whole world, he was called by the name of Apostle. To whose holy intercession and patronage, by the assistance of your prayers, I commend myself, hoping you will find his holy aid and assistance in all your necessities, for the good of your souls, as you have seen others obtain it. Observe, moreover, as it has been more exactly noted in these our latter days, that none with faith and devotion ever recommended themselves unto him and did not find their prayer granted, or did not receive something better and more to the true profit of their souls, which was and is his only scope in conferring benefits. Let us comfort ourselves with what he told Father Marcellus Mastrilli at Naples, when he miraculously cured him: *Non parum se posse in Paradiso* —“That his power was great in the court of heaven.”

AN ADVERTISEMENT OF THE AUTHOR TO THE DEVOUT READER.

ST. FRANCIS XAVIER is always ready to help those who devoutly implore his aid in all their necessities, of what kind soever, and even to obtain of God most miraculous favours for them, as all Christendom can testify, and for this reason he is called the new Thaumaturgus, that is, worker of miracles, for he wrought enough to fill whole volumes, and we here in short will touch upon the heads only of some few, to animate the reader to have recourse to this great Saint.

Peter Veglio, a Portuguese merchant of a very loose life, by means of an alms he had once given in necessity, deserved God's mercy through the Saint's intercession, and was brought to repentance and relieved in all other corporal necessities by the same Saint Francis, who likewise foretold him the hour of his death, which happened accordingly.

He appeared to a woman, that had been a long time sick in Malabar, and promising to send someone that should hear her confession, advised her of her death.

A youth in the Hospital of Mozambique, raving:

through the sharpness of his distemper, by the only touch of the Saint was cured both in body and soul.

An Indian, by profession a schoolmaster, by life a most lewd debauched wretch, was converted by the Saint's appearing to him; and obeyed that gracious call of God to a better life.

Being desired by a Christian lady to dispossess a youth that was tormented by the devil, as soon as he entered the house, the wicked spirit quitted his habitation; and the youth, before ready to die, was thereupon restored to perfect health of body.

An Indian poet who had accidently lost his sight by an explosion, after many years applying himself to the Saint, recovered his sight better than before, which miracle he published in verse over all India.

He healed a leper by washing his sores and afterwards drinking the water.

An idolatrous woman who was barren, at the intercession of St. Francis was blessed by God with a son, who soon after dying, was restored to life again by the Saint.

He raised another that was drowned in a well, and a third that died of the plague.

In the kingdom of Travancore he raised one who had been buried, and another in Murar as he was being carried to his grave.

In Malacca he brought to life a child that had been dead three days; and in the same place the son of one who was devoted to him.

In Japan he gave life to a daughter of an idolater, to two others in Manapar and to several elsewhere,

as all the world can testify, and the transactions of his canonization do authentically evidence.

He restored to a seaman his son, who had been lost six days at sea.

He filled the sea with fish, in a part where scarce any could ever be found before ; and with his blessing turned the salt water of the sea into fresh.

He obtained rain to free a king from his enemies who surrounded him.

A desperate gamester who had lost all he had in the world, urged by the Saint to try to mend his condition, recovered his losses and withal obtained the conversion of his soul, which was the Saint's only aim.

He saved several ships from perishing in tempests and storms.

He was in several places at once.

The children to whom he taught the Christian doctrine, with the beads and medals of St. Francis, cast out devils and wrought many miracles.

His very handwriting cured the sick, and his pictures stopped and quenched a great fire. The oil that burns in the lamps before the Saint's body at Goa, has cured many infirm and sick of all diseases.

A Christian lady, by means of a cross which the Saint had erected in Amboyna to be honoured, obtained, in time of a great drought, plentiful rain, which the idolatrous women had been unable to obtain from their idols with their witchcraft and incantations.

The Saint appeared to a merchant who had recommended himself to him, and had with him a pair of

beads of the Saint's, five days after he had suffered shipwreck, and brought him safe to shore, after staying with him another three days upon the same plank, and at last landed him safe.

God blessed several barren women with issue at the Saint's intercession.

An Indian woman in Punicale, who had three daughters, prayed to the Saint to beg of God three sons also, which she obtained.

We should weary ourselves in rehearsing all the wonders wrought by this great Saint, as the Vicar-General of Goa owned himself to be after he had reckoned up eight hundred.

We read of a hundred authentically approved in the Process of his Canonization. The miracles that have been wrought at Potami in the kingdom of Naples by a picture of his are alone sufficient to fill a whole volume.

The Church, therefore, with good reason, says of him on his feast : This Saint, so bountiful, so gracious and so loving, shines over all the world by his most resplendent miracles, who will be no less ready and willing to assist you in all your necessities, if you amend your life and reform your manners ; the Saint aiming by these temporal favours he bestoweth at nothing else than the salvation of every one's soul, which God of His infinite mercy grant to all, by the intercession of St. Francis Xavier.

TO THE DEVOUT CLIENTS OF THE GLORIOUS APOSTLE OF THE INDIES.

HERE is laid before you, clients of St. Francis Xavier, some small portion of those many great actions and most heroic enterprizes which he took in hand, only to the greater honour of God, and for the good of his neighbour.

If you like this short relation and find your heart inflamed with a desire to know more, betake yourself to the history of his life, copiously written by many, but yet falling far short of what he did.

Those that desire to render true honour to this Saint, and to have profit thereby, must reflect upon that saying of St. Augustine, “non pigeat imitare quod delectat celebrare,” that is, they must not be tardy to imitate what they delight to honour.

The Saints are willing to find in us some similitude of their virtues which they have practised before us in this world, and are thereby more easily stirred up to obtain our petitions. For which reason here are ten virtues of this Saint allotted for ten Fridays; and although this glorious Saint was admirable in all the virtues of a most sublime Christian perfection, yet those which we shall here set down seem more par-

ticularly necessary, and also in some sort better fitted for our imitation.

You shall every Friday read one with reflection, and purpose to imitate the Saint therein, and beg it of God, by his merits, for yourself, not forgetting me. Whereunto it will help very much to practise in some degree the virtue proposed in the former consideration, according to the necessity you find thereof in your soul, by which frequent acts you will greatly facilitate and advance your spiritual profit.

GENERAL DIRECTIONS FOR THOSE THAT DESIRE TO
HONOUR ST. FRANCIS BY IMITATING HIS VIRTUES.

1. Practice devotion to the holy Crucifix.
2. Pray for the conversion of infidels.
3. Pray for the souls in Purgatory.
4. Be a lover of chastity.
5. According to your condition endeavour to help your neighbour, as well in spiritual things, by teaching Christian doctrine to children and ignorant people, hindering their sins, exhorting them to do well, and giving good example, as in temporal things, by giving alms, visiting the sick and hospitals, defending the poor, and helping them in necessity.
6. Confess often.
7. Examine your conscience daily.
8. Reflect often upon those words: *Quid prodest homini si universum mundum lucretur, animæ vero suæ detrimentum patiatur?* That is, "What doth it profit a man to gain the whole world, with the loss of his own soul?"

9. Return good to any one who has displeased or injured you.

10. Promote devotion to the Saint.

Antiphon.

Well done, good and faithful servant, because thou hast been faithful over a few things, I will place thee over many things, enter into the joy of thy Lord.

V. The Lord hath guided the just man by right ways.

R. And hath showed him the kingdom of God.

The Prayer.

O God, Who by the preaching and miracles of St. Francis Xavier hast been pleased to join unto Thy Church the nations of the Indies, graciously vouchsafe that we may imitate the example of his virtues, whose glorious merits we hold in veneration. Through Christ our Lord. Amen.

A Prayer to the Five Wounds of our Saviour, much used by St. Francis.

Domine Jesu Christe, per quinque illa vulnera quæ tibi in Cruce amor noster inflixit, subveni famulis tuis, quos pretioso sanguine redemisti.

“O Lord Jesus Christ, by the Five Wounds Thou wast pleased to receive on the Cross for love of us, help Thy servants, whom Thou hast redeemed with Thy precious Blood.”

To the greater glory of God and salvation of souls, through the intercession of St. Francis Xavier. Amen.

*The rapture of an affectionate soul before a Crucifix.
Composed by the holy Father, St. Francis Xavier.*

O Deus ! ego amo Te,
Nec amo Te ut salves me,
Aut quia non amantes Te
Æterno punis igne.
Tu, Tu mi Jesu totum me
Amplexus es in Cruce.
Tulisti Clavos, Lanceam,
Multamque ignominiam,
Innumeros dolores,
Sudores et angores
Ac mortem : et hæc propter me,
Ac pro me peccatore.
Cur igitur non amem Te,
O Jesu amantissime ?
Non ut in cœlo salvés me,
Aut ne æternum damnes me,
Nec præmii ullius spe,
Sed sicut Tu amasti me
Sic amo et amabo Te,
Solum quia Rex meus es
Et solum quia Deus es.

Amen.

2
O God ! I love Thee, not to get
Thy favour to be saved, nor yet
To shun that sad eternal lot
Designed for those who love Thee not.
Thou, Thou, my Jesus, to Thy loss,
Wouldst needs embrace me on the Cross,
Thou wouldst endure the nails and lance,
Disgrace and dolours, with a trance
Of bloody sweat, and boundless seas
Of bitterness and anguishes,
Nay, even death's last agony,
And this for me, a foe to Thee.
Most loving Jesus ! shall this move
No like return of love for love ?
Above all things I love Thee best,
Yet not for hope of interest,
Nor for to gain heaven's promised land,
Nor for to stop Thy threatening hand.
But like to Thine own love for me,
So is, so shall be, mine for Thee,
For this, and for no other thing,
Because Thou art my God and King.
Amen.

Ten motives to excite all to a devotion to St. Francis Xavier.

1. His indefatigable zeal, accompanied with an undaunted courage in undertaking, suffering, and overcoming all difficulties for the good of souls.

2. His singular affability, wherewith he accommodated himself to all sorts of persons, to gain them to God.

3. His total contempt and abstraction from all things of this world.

4. That great fire of Divine love, which, betraying itself so often, even in his very countenance, showed how full his soul was of God.

5. His living and dying a pure virgin.

6. His extraordinary excelling in all kinds of virtues and gifts of God.

7. The great number of souls he converted, which were above two hundred thousand.

8. His facility in working miracles, alive and dead.

9. The extraordinary favours he showeth to those that are devoted to him.

10. The common experience, whereby we see that whosoever seriously recommends himself to St. Francis, either obtains his request, or comfort and strength to conform himself to God's will, if, because it is not expedient for the good of his soul, he has not his petition granted.

AN EXPLANATION
OF THE
DEVOTION OF THE TEN FRIDAYS
IN HONOUR OF ST. FRANCIS XAVIER,
AND WHAT IS TO BE DONE THEREIN.

THIS Devotion is instituted to obtain some singular favour of this Saint, who, as heretofore on earth, so now in heaven, is all kindness and mercy towards those that invoke him, and does most graciously and abundantly favour his devout clients. Ten Fridays are ordained, and, if convenient, without intermission, on each of which he that will perform this Devotion must confess and communicate, and before some altar or picture of the Saint, or wherever else it is convenient, must also say ten *Pater noster's*, and ten *Ave Maria's*, and ten *Gloria Patri's*, &c., offering to God the merits of this Saint, to obtain the favour he desires. In this two things are to be observed: the first is, that before he applies himself to this Devotion he must purify his intention concerning the favour he prays for, be it temporal or spiritual, proposing nothing else but the glory of God and the salvation of his own soul; for seeing this was the only aim of the Saint whilst he lived in this world,

so it will be a more efficacious means now in heaven to move him to favour us with his intercession to the Divine Majesty to obtain for us our request.

The second is, that none of these devotions, omitted either in part or altogether, have any obligation even of venial sin, so that when begun they may be discontinued without any scruple, and if business prevents the observance of ten Fridays in order, it is permitted to complete them at leisure.

Friday is assigned in memory of the Saint's dying on that day in the island of San Chan. The number is in honour of the ten years he laboured in the Indies for God's greater honour and the good of souls, and the same is to be understood of the ten *Pater, Ave,* and *Gloria Patri.*

To the end this Devotion may have more fruit and promote the exercise of special virtues, some considerations are here set down, taken out of the life of the Saint, one for every Friday, which is to be read on that day by those that practise this Devotion, stirring themselves up to a lively imitation of the Saint. To every consideration there is annexed a colloquy, in form of a prayer, begging of the Saint some spiritual grace, suitable to the foregoing consideration, and profitable for the good of their souls, wherein with a little labour they may spend their time with much profit.

THE CONSIDERATION FOR THE FIRST FRIDAY.

UPON THE SINGULAR PURITY OF MIND AND BODY
OF ST. FRANCIS XAVIER.

By purity of mind is understood not only innocence of life, but also a right intention of doing all our actions purely for the glory of God, and for no other end. How great was this purity in St. Francis! In his immense labours he desired only the glory of God, not seeking anything else, either in his voyages by the most dangerous seas of Europe, Asia, and Africa, or journeys by land, I may say through both worlds, or in his most troublesome preaching, but that God should be known, praised, and glorified. In a word, all he suffered (and, as Francis Mancias, a great while companion to the Saint, said, he suffered more than can be conceived) was only for the glory of God, all private interest being disregarded.

The reward of his labours was a most sublime degree of sanctity which he arrived unto, whereby afterwards he deserved such a glory in heaven, and received so many favours here on earth.

And our Saviour, to show how pleasing his labours were to Him, wrought that continual miracle, that in his father's house a crucifix sweated blood every time the Saint was in any difficult enterprize or suffering.

Examine yourself, devout soul, and see what intention you have in all your actions, if it be to please

God only, or else for some private interest. If the first, give God thanks, and stir yourself up to perseverance; if the second, be sorry and purpose an amendment.

He preserved all his life his virginity unstained, and therefore is generally painted with a lily in his hand. And, which is yet more to be admired, he preserved it most pure, even living in the world, amongst the delights and enticements of his own house, in the heat of his young blood, and liberty of the students of the University of Paris, where he lived, and even in the most licentious and loose manners of the Mahometans and Gentiles, with whom he conversed so many years.

God rewarded this, his angelical purity, with the incorruption of his body after his death, and with infinite other miracles. For George Alvarez, having buried it in quicklime, that he might the easier carry his bones from San Chan, the island where he died, to Goa, after three months found it as entire as if newly buried, and what is more, the body being cut, bled as freshly as if alive. This miracle extended itself also to his clothes, which were preserved from receiving any harm from the lime, which naturally would have consumed both.

The body also sent out a most fragrant odour, far surpassing any in this world. The carrying the body through Malacca freed it from a most desperate and infectious plague. And when it was brought to Goa the miracle of its incorruption did no less continue, for several times it bled afresh, and even to this day, being now above a hundred years, it ceases not, the

body being as incorrupt as ever. Every one may easily see how he behaveth himself in this virtue, according to his state and condition.

The Colloquy to St. Francis Xavier, to obtain Purity of Body and Soul.

Most glorious Apostle of the East, most pure in body and soul, I, a most miserable creature, with all humility have recourse to you, begging you would by your intercession obtain for me such a pure intention in all my actions that I may never aim therein at anything else but the greater glory of God, and such a pure chastity that not even in thought, much less in word or deed, I may ever displease the pure eyes of our good God. Amen.

Through the intercession of St. Francis Xavier, God grant me purity of mind and body. Amen.

THE CONSIDERATION FOR THE SECOND FRIDAY.

UPON THE MOST PROFOUND HUMILITY OF ST. FRANCIS
XAVIER.

ACCORDING to St. Bernard, humility is a contempt of one's own worth ; according to St. Thomas, it is a virtue whereby a man, knowing his own defects and imperfections, keeps himself within his own bounds in a low degree.

St. Francis practised this virtue in a most perfect manner towards all sorts of persons. For though he was born of the race of the kings of Navarre, by office Apostolical Nuncio, and besides endowed with most rare talents of nature and learning, yet he humbled himself below all whenever it was for the greater glory of God. He wrote to St. Ignatius, his Superior, always on his knees.

He answered a friend of his, who examined him concerning a dead child he had raised in the coast of Comorin, with all humility, as it were confounded: I raise the dead to life? And can you believe such a thing of me, such a great sinner as I am?

In a word, all his life is full of examples of his most profound humility, which was well known over all Spain, Italy, France, Portugal, India, Japan, and innumerable other countries, wherein he exercised this virtue in divers ways and in a most perfect degree

with the poor, prisoners, children, slaves, soldiers, seamen, and what not. And this in a most abject and contemptible manner, choosing for his lodging the hospitals, for his clothes coarse canvas, and for his meat dry bread, burnt rice, and the like.

But God ordered it so that the more he humbled and debased himself, the more he should be esteemed by others.

Hence it was that Pope Paul III. admired him, that he was honoured and respected by the King of Portugal in an extraordinary manner, and no less by the viceroys of India, by governors of towns and countries, and by all persons of note. The Portuguese even in Portugal gave him the name of Apostle: the Gentiles stuck not to give him Divine titles: the Mahometans held him for a great Prophet: many idolatrous kings called him Great Father: whole towns and countries came to meet him. The missionaries of the Society that were designed for the Indies, thought it a Paradise to be sent to never so hard enterprizes if St. Francis were but there, so little did they think of themselves, to enjoy him. Gonzalo Fernandez crept upon his knees to St. Francis, who knocked at the door to speak with him: Han Sir, a Japonian, came from the farthest parts of the East to the island of Molucca, above two thousand miles, only to treat with the Saint about the affairs of his soul. After the Saint's death, one newly converted sailed from Goa to the Castle of Xavier in Spain, above fifteen thousand miles, only to see and reverence the chamber St. Francis was born in. You see how true God's promise is, and how much it is verified in this

great Saint: "He that humbleth himself shall be exalted."

Let every one reflect upon this, and see how he behaveth himself according to his state, with his superiors, with his equals, and with his inferiors. Let him see if he carries himself as a good Christian ought, with charity and submission, or rather, with pride and haughtiness, and accordingly let him purpose to persevere in the good, or mend what is amiss.

The Colloquy to St. Francis Xavier to obtain Christian Humility.

Most humble St. Francis, I most earnestly desire you would beg of Almighty God for me strength and courage to overcome my pride, and imitate your humility, whereby I may offend nobody, either in thought, word, or deed out of pride or contempt. I purpose on my part to use all possible diligence thereunto, that I may glorify God and edify my neighbour. Amen.

THE CONSIDERATION FOR THE THIRD FRIDAY.

UPON THE PENANCE AND MORTIFICATION OF ST. FRANCIS XAVIER.

PENANCE here is not taken for a part of the Sacrament, but for a virtue that embraces hard difficulties and painful afflictions for satisfaction for sins committed against God. Most sharp were the mortifications this holy Apostle used and inflicted on himself, besides the insupportable sufferings annexed to his apostolical charge and office. His fasts were very frequent, and had not God particularly inspired him to undertake them, might be called most indiscreet, for he passed three, four, and sometimes seven days without the least sustenance, though his ordinary diet might be justly called a perpetual fast, as hath been gathered out of one of his letters to a friend of his, wherein he confesses that he lived more like a bird than a man, with nothing but water and rice. His watchings were continual, spending the best part of the night in prayer. His sleep and rest, which he ever unwillingly allowed to nature, were rather to torment than ease him, for at sea he lay upon the cables, and at land upon the hard ground or a bed of cords. He wore, day and night, a continual hair-shirt. He girded himself with chains riveted with points of iron. He disciplined himself to blood with whips armed with rowels of steel. His eyes

were in a perpetual bath of tears, for the offences he knew were committed by others against God. Confessing himself always a sinner, and being both confessor and penitent, he shared with others in their penances, and undertook to satisfy for them upon himself. Witness that heroic act upon the coast of Cananor, where, to move a sinner to sorrow for his inveterate sins, he retired himself into a grove hard by, and there cruelly tore his body with whips till such quantity of blood trickled down his back as provoked the sinner to abundant tears and a true compunction, and so he reconciled him to God.

But what wonder he should practise these most cruel mortifications in this his office of Apostle, seeing from the first moment he began a perfect life, he accustomed himself to most rigid austerities? Who is ignorant that, to satisfy God for his too great niceness and spruceness in his clothes and nimbleness in dancing, he tied his thighs so tight with little cords, that he was not able to stir, so far had he let them eat into his flesh till they could not be seen, whereof he must necessarily have died, had not God most miraculously cured him whom He had designed for the Apostle of the new world. Every one knows that in the hospital at Vicenza, to get a total victory over himself, he forced himself to suck the corrupt matter from a pestiferous and loathsome imposthume. And before he said his first Mass, he spent forty days in the most rigid penance, shut up in a little grotto of Monte Celso, within the confines of Padua. In fine, these austerities were so dear to him, that he never left them off till his dying day, so that

with good reason he might say with St. Paul,* "I die daily," and "For thy sake we are mortified all the day."

As God is a most just rewarder of the least thing done for His sake, so He did abundantly recompense and sweeten these pains of St. Francis with infinite and divine consolations, which, his heart not being able to bear them, appeared even in his countenance, which seemed always inflamed, yet always cheerful and pleasant, even in the most difficult enterprizes, showing to the world that he was really in his heart a citizen of Heaven. This abundance of heavenly comfort, forced him to cry out, *Satis est, Domine, satis est*: "It is enough, Lord, it is enough," begging that an end might be put to those delights his heart of flesh was incapable to endure. That posture of opening his breast he was often seen in, was only to mitigate a little that divine heat of the love of God, that without intermission burnt and consumed his heart. I will omit those ecstasies or raptus wherein his body was often seen lifted from the ground, and those frequent rays of light that so environed him that he seemed rather a seraph of Divine love than a man of earth. Thomas Fernandez found him often in Manapar on the Fishery Coast raised a cubit from the ground, with his face surrounded with rays, and his eyes sparkling like stars. Many eye-witnesses attested that, at Mass and Communion in Malacca and Meliapor, he was several times seen quite alienated from his senses, and elevated in the air. These are some tokens of those Divine consolations this Angel

* 1 Cor. xv. 31 ; Psalm xliiii. 22.

of Heaven enjoyed here upon earth, in reward of the sufferings he undertook for the love of God.

What have we, now, to say for ourselves, miserable and tender creatures, that so much shun all occasions of suffering, even when our state of life and condition require it? How ignorant we are of the true good! It is no wonder Divine consolations are so scarce with us, since we fly all troubles and difficulties, that might else in some manner deserve and draw down those favours upon us.

The Colloquy to St. Francis Xavier to obtain a Desire of Penance and Mortification.

O most mortified Apostle, behold at your feet the greatest sinner of the world, and yet the most delicate, the most deserving of penance, and yet the greatest shunner of it, who implores your help, that he may begin to love that once, which he ought always to perform, and thereby satisfy God for his sins. You, O dear Saint! most innocent, and yet so generous an embracer of austerity, obtain for me of my suffering Saviour your spirit, that I may set my affection more thereon, and thereby diminishing the pains of Purgatory due to my sins, I may the sooner come to enjoy with you the beatifical vision. Amen.

THE CONSIDERATION FOR THE FOURTH
FRIDAY.

UPON THE PATIENCE OF ST. FRANCIS XAVIER.

PATIENCE is a virtue that strengthens our mind against all difficulties that might otherwise deter us from our duty. This holy Apostle was so abundantly endowed with this virtue, that he might justly say with St. Paul,* "Let us exhibit ourselves as the ministers of God in much patience." Truly, it was very necessary in those his long and most troublesome sicknesses, as, when destitute of all human comfort, he was obliged in Vicenza to lie in the same bed with a man sick of a loathsome malady, and in his journey from Amanguchi to Meaco to live only upon water and burnt rice, and in the island of San Chan to die totally abandoned by all. Yet these inconveniences were nothing to those he suffered in changing so often to so contrary climates, from one excess to another, accommodating himself to the barbarous incivilities of people so different from the Europeans in life and manners : in the excessive heats of the torrid zone, in the incommodities of sea voyages, in tempests and dangers of shipwreck. What shall I say of persecution from men and devils ? He was often in the public market-place laughed at by the people, sought for to death by the gentiles and bonzes, their priests, as a destroyer of their idols

* 2 Cor. vi. 4.

and gods, most shamefully and inhumanly reviled by governors of towns and countries, captains of ships, soldiers and seamen, and even by Christians, amongst whom some bad are always to be found, utterly hated, as a reformer of their manners and wicked lives, finally left and betrayed most ungratefully by those he had been most beneficial unto. The devils also set upon him divers times, and once beat him most unmercifully at Meliapor, as he prayed all night at the tomb of St. Thomas the Apostle, and they always persecuted him as their sworn and most bitter enemy. Yet, what did St. Francis do? Was it what you, a most delicate, nice, and cowardly creature, would have done? Did he quit what he had undertaken, faint and yield at the first seeming difficulty, and flee back? No, no; quite the contrary. He, like an undaunted soldier, not the least struck with these oppositions, stood his ground, and faithfully discharged himself of his apostolical duty and commission. Witness his journeys in his ten years, amounting to a hundred thousand miles, equivalent to almost five times the whole circumference of the earth, wherein he abolished innumerable superstitions, rooted out many abuses, corrected many wicked and inveterate manners, threw down idols, converted innumerable souls, and baptized with his own hand several hundred thousand persons in various parts. Worthy fruits, indeed, of the invincible patience of St. Francis Xavier.

But what do I, miserable creature? How do I bear even the least things that happen daily? How ought I to be ashamed, that have not the heart to

suffer the least word, check, or cross answer from another, who by impatience so often neglect my duty to God, and fail so frequently in the employment I am in? I am truly confounded, seeing with how little patience I might so much promote God's glory, and that failing in the first, I am so notoriously deficient in the latter.

*The Colloquy to St. Francis Xavier to obtain the
virtue of Patience.*

You see, most patient Apostle, the baseness of my heart, so strait and narrow, as not to dare to open itself to receive the least cross or adversity, but presently it yields and faints. Yet my crosses are not like yours, which were so hard and painful, but slight troubles and small difficulties, and yet I am most impatient in all occurrences. O most patient Xavier! Obtain of the Divine Goodness for me, your spirit of patience, that manfully resisting all difficulties annexed to my state and condition, I may faithfully comply with God's holy will. Amen.

THE CONSIDERATION FOR THE FIFTH FRIDAY.

UPON THE CONTINUAL PRAYER OF ST. FRANCIS.

PRAYER is an act of religion, whereby we have recourse to God, begging what is fit we should ask of Him. St. John Damascene calls it an ascent of our minds to God, whereby we treat and converse with Him.

St. Francis' prayer was continual, fulfilling that, "It behoveth always to pray and never to cease," and that of the Apostle, "Our conversation is in heaven."* Although he was always united to God, yet he had certain times allotted to devotion, spending the night chiefly in continual prayer and contemplation, never allowing himself above two or three hours for natural rest. On ship-board he fixed his time of prayer, from midnight till morning, and the seamen used to say: The ship sails securely, seeing Father Francis stands sentinel. In Manapar, he was at several hours of the night observed by his host, and found always upon his knees at the feet of a crucifix. But what sort of prayer was it? Worthy indeed of that seraphical heart, all burning and set on fire, and carrying him to his only centre, God. Insomuch, that many confessed they could not look him in the face, even in familiar conversation amongst them, his countenance so dazzled their eyes. His short, though

* St. Luke xviii. 1 ; Philipp. iii. 20.

most inflamed ejaculatory aspirations, give us sufficiently to understand what fire consumed his most ardent and loving soul: for he was often heard to say even in his sleep and raging sickness, and commonly in Latin: *O sanctissima Trinitas! O mi Jesu! O dulcis Jesu! O Jesu cordis mei!*—"O most holy Trinity! O my Jesus! O sweet Jesus! O Jesus of my heart!" These show us that, although he was in body on earth, yet in his mind he was in heaven. A second Daniel, who in Babylon, that is amongst idolaters, barbarians, and a thousand hindrances and distractions, was in a continual and most perfect prayer. Our Saviour enriched this prayer of His servant with many favours. First, with the most high contemplation, which seemed so natural unto him, that he used it at his pleasure in uniting himself with God. Then with most Divine wisdom and prudence in knowing the will of God, and executing it to His greater glory. The third favour was an admirable gift of prophecy, not only in seeing things afar off, but even penetrating into the secret of man's heart. Several of these prophecies are famous, as when he foretold the death of John Arausio at Amboyna, two hundred and seventy miles distant from where he was; or when at Malacca, he foretold the victory of the Portuguese against the Acheenese; when he promised to James Pereira continual prosperity, which he ever after enjoyed; when he acquainted Peter Veglio of his death after a most peaceable and happy life, which accordingly happened; when he announced the destruction of the city of Tolo; the misery of Alvarez Ataide, who tried to stop his journey

to China, and innumerable others; insomuch, that in the Process of his Canonization, the holy Inquisition of Rome approved and allowed of a hundred and fifty most evident and manifest prophecies.

I perceive, devout soul! you are desirous of these favours, and would willingly betake yourself to such prayer, were you to reap such fruit. But consider a little with yourself and see what time you allow for prayer. Ah! I am ashamed to tell what is too true. It is but little if any, and that the worst part of the day; if you have any time to spare, and know not what to do with it, that you give to God, yet how is even that spent? As for your exterior carriage and comportment, is it fit to appear before that God with Whom you treat? For your inward attention and affection, I fear it is so poor and weak, that you easily admit distractions, or, at least, are very negligent in putting them away. And do you think God will bestow His favours on a soul so ill-prepared to receive them? You are deceived. Do then what is requisite on your part and correct your defects, and then God will not be wanting on His.

The Colloquy to St. Francis Xavier to obtain the grace of Prayer.

I aspire not, O holy Apostle! to those admirable favours God enriched your prayer with. No, those were properly yours and peculiar to that great soul to which God did in so singular a manner communicate Himself. I am contented with the more solid part of prayer, and do humbly beg you to obtain of

God for me a true love and affection to it, attention in it, and fruit out of it. Such a love of it, as never to omit it, or assign the worst part of the day for it. Such an attention to it, that I may never be voluntarily distracted in it. Such fruit from it, as may correct my defects and manners, and increase the virtues most requisite for my state and calling. This is what I beg of you, O most glorious Apostle! and for this end I make a purpose to use such means as are requisite.

THE CONSIDERATION FOR THE SIXTH FRIDAY.

UPON THE MAGNANIMITY AND GENEROSITY OF
ST. FRANCIS XAVIER.

GENEROSITY is a virtue that so emboldens the mind, as not to be daunted at hard enterprizes that usually deter it from virtuous actions. This virtue and disposition of mind was but necessary to this holy Apostle, to strengthen him against so many difficulties, oppositions, and dangers; which were not the easier and the less to be feared, because necessarily annexed to his office of Apostle. Dangers at sea, at land, from treacherous companions, strangers, thieves, and cut-throats, both in public and in private, were no less inseparable companions of St. Francis than of St. Paul. The difficulties he encountered, as we read in his life,

were such that nothing but a most heroic courage could have overcome them. He crossed from the Indies to Japan, the most dangerous track of all those seas, by reason of the raging south winds ; and that in a little boat, the seamen being all pirates, and the master both idolater and pirate, running continual risk of either being drowned at sea, or cast upon some desert island, there necessarily to have starved. In his journey from Meliapor to the Moluccas, crossing from one island to another, he suffered thrice shipwreck, and once lighting upon a plank of a ship, tossed three days and three nights by the tempestuous waves was at last rather dead than alive cast on shore. His dangers on land were no less than at sea. For though he was generally esteemed by governors, viceroys, and other officers, yet he wanted not most strong oppositions, as in the shore of Piscaria, in Travancore, and in Goa. Most obstinate was that of Alvarez Ataide, then Governor of Malacca, who neither by entreaties nor threats could be brought to allow of James Pereira's sailing to China, with whom St. Francis intended to go to convert that great Empire. He went to the islands of Molucca and Moro, famous for its barbarous cruelty, against the consent of all his friends, and in spite of all the threats of the devils. In Amanguchi, the bonzes with armed men continually sought to kill him. In the most heroic enterprize he framed in his soul, of the conversion of China, death was the least danger he apprehended, fearing not a world of dangers to free another country from the tyranny of the devil.

Whoever you are, dear soul, that read these generous acts of St. Francis Xavier, reflect with yourself and see how you carry yourself in the service of God. I am afraid the very shadows of difficulties do quite dishearten and deter you from all good works. If it be so, be confounded at your own weakness, and beg of the Saint a noble heart, that may not only not yield, but even surmount at least ordinary and small hindrances in the service of God.

*The Colloquy to St. Francis Xavier to obtain a
Generous Heart.*

Behold at your feet, O most generous Apostle! a soul that most shamefully neglects all things belonging to the service of God. I fear, I confess, the least thing that seems either terrible or any way difficult, and by this my inordinate pusillanimity, I fly back and quit many a noble action that otherwise might very much increase the glory of God. O holy Apostle, grant me but one spark of your great courage where-with you underwent such difficulties. Animate and strengthen my pusillanimity, that, frightened by no opposition, I may most manfully and readily fulfil God's holy will. Amen.

THE CONSIDERATION FOR THE SEVENTH FRIDAY,

ON HIS GREAT LOVE OF GOD AND POWER OVER
ALL CREATURES.

HERE are, devout reader, two considerations, the first to be imitated, the second to be admired, yet both very profitable for you; for whether you imitate or admire St. Francis, you may assure yourself of his protection and intercession. The first is his love of God, the second his power over all creatures.

As for the first, what do you think, devout client of St. Francis, of the love he bore to God? His whole life is a sufficient proof thereof, according to that great saying, *Probatio dilectionis, exhibitio est operis*—"Deeds are the marks of love." But yet to give you some more particular signs thereof, here are some few reflections no less true than wonderful. This love of God did so inflame his heart and set it all on fire, that he was not able to suffer its insupportable heat nor scarce endure his clothes. Once as he was walking in the streets of Goa he was so totally absorbed with the love of God that he took no notice of an elephant that broke loose and threatened death to all it met; but yet afterwards, to the great wonder of all, it retired. The like happened to him going from Amanguchi to Meaco, when he ran like a servant behind a nobleman's horse, never feeling the thorns that continually tore his feet, so much was his mind absorbed in the

abyss of the love of God. Everywhere he was out of himself and totally in God, but above all in prayer, Mass, and thanksgiving after the Divine Sacrifice. His soul betrayed itself so clearly in his very countenance that the Pope said of him that he was, *Vultu adeo inflammatus, ut angelicam prorsus charitatem representaret*—"Seeming rather a burning seraph and a blessed spirit upon earth than a man."

What say you, pious reader? You with wonder do admire him, and I am comforted thereat, because hereby you may frame some thought of the great love St. Francis bore to God. But why do not you endeavour also to love the same God? For He is the same He was then, ever deserving to be beloved above all things created, and should you not love Him you would always prove the most miserable creature in the world for not placing your affection upon a God that is so worthy of love, seeing to love Him is the sole happiness of man.

As for the second point proposed in the beginning, God even in this life seemed to reward His Saint with a universal power and dominion over all creatures. The heavens saw the day increased three hours by the prayers of the second Josue, that the Christians might give a total overthrow to the infidels. The earth rent itself with most horrid earthquakes to frighten the citizens of Tolo to the Christian faith, which they had so shamefully forsaken. The air bore him up from the ground several times both by night and day. The fire, raging and threatening several houses, obeyed his command, and offered not to pass the limits prescribed by St. Francis. But the

water seemed to acknowledge most of all his power. He was an anchor to ships in the greatest storms, a favourable gale to carry them through the most dangerous shallows and sands of the seas, a calm allaying tempests, and a haven for those that suffered shipwreck. The very idolaters called him the god of the sea, and spared no charge for themselves and their goods to sail in the ship St. Francis went in. In the Indies he often changed salt water into fresh—once by only dipping his foot into the sea. He allayed tempests sometimes by prayer, other times with relics he wore, or with the sign of the Cross, and once by letting his cross into the water, which God, to double the wonder, permitted a wave to snatch away, and so bereft him of his only comfort, when behold, soon after, a lobster with open claws above water brought it to St. Francis again.

It is impossible to specify every particular miracle wrought in this kind by St. Francis, let these few, in short, suffice to convince you that in this glorious Saint you have a patron ready to command all creatures for your good, so that in all occasions and necessities you may have recourse to him with confidence, and hope in his most powerful intercession and assistance.

*The Colloquy to St. Francis Xavier to obtain the holy
Love of God.*

What did you aim at throughout the whole course of your life, O holy Apostle, but to bring all the world to the love of God? And now, will you not, O great

lover of God, obtain for me, a poor helpless creature, an ardent desire of loving Him above all things? Ah, I doubt not of your help and intercession, but I apprehend my weakness, lest permitting myself to be deceived by the foolish love of creatures, I may swerve from the true love of my Creator. Help me, then, O holy St. Francis, that I may not be so deluded, but yielding up my will to God, I may by a holy necessity love Him both in this life and in the next. - Amen.

THE CONSIDERATION FOR THE EIGHTH FRIDAY.

UPON THE LOVE OF ST. FRANCIS XAVIER TOWARDS HIS NEIGHBOUR.

HE that truly loveth God does extend his affection also to his neighbour, as being dear to God and His lively image. So that St. Xavier, loving God as you have seen, ought consequently to love his neighbour, which he did in the most perfect manner he could, fulfilling those words of St. Paul, *Omnibus omnia factus*—"To all men becoming all things, that He might save all;" *In charitate non fictâ sed verâ*—"In true, not feigned charity."*

He never spared any labours, troubles, difficulties, nor even life itself to benefit him, either in his

* 1 Cor. ix. 22 ; 2 Cor. vi. 6.

temporal or spiritual necessities, though he laboured most to succour the soul, as being the most noble part. The only aim and design of his Apostolical missions and hard enterprizes was the salvation of souls; and when he proposed to himself any hopes of converting any to God, he let slip nothing that might in any way promote or further his intentions. With children he was glad to be, and was always so concerned for their profit that, though he was a man of such authority and esteem, yet he disdained not to go about with a little bell, exhorting parents to send their children to be instructed in the Christian Doctrine. With sinners he became, I may say, a sinner, familiarly treating and conversing with them that he might bring them to God, for, pretending to be ignorant of their vices, blasphemies, murders, usuries, and all their whole life, he changed the hatred they bore him into love, and the love they bore to all vicious habits and propensities into a resolute hatred of sin. To infidels, as particularly recommended to him from heaven, he showed such charity that nobody can express it. And if the height of this, according to the oracle of truth, be for a man to give his life for his beloved, he was always ready to do this for them, which did so mollify and win their hearts that it is incredible how many, through this only motive, did embrace the Christian faith; whereupon Father Melchior Nuñez, then Superior of the Indies, a man of rare prudence and no less virtue, said that converting infidels to Christ in St. Francis Xavier did not seem a gift infused, or a virtue got by habit, but a natural inclination. So bent was he

upon that only work, that he could not live nor take any satisfaction in any other employment than the instructing and bringing souls to the knowledge and love of the only true God. This perpetual motion of charity was his only respite, this exercise his only repose. Nothing will be better able to show the greatness of this his charity and zealous assiduity therein, than the number of those he baptized with his own hand, which amounted, it is said, to several hundred thousand persons. As for what belongs to the temporal assistance of his neighbours, who can reckon up the deeds of charity he showed to every one, as well poor as rich, nor was there any work of mercy that he did not practise, either in his own person, or when he could not himself, by using others' help, for the succouring the poor and needy. His tender care of the sick will be a sufficient proof of his boundless charity. He was to them a father, mother, brother, physician, and nurse in the meanest offices, in private houses, and in public hospitals. If any died he washed and laid them out with his own hands, digging their graves, and buried them himself. God seeming to second these heroic desires of St. Francis, so much bent upon serving his neighbour, endowed him in a particular manner with that Divine gift of curing the sick. For in the deeds of his canonization you will find the wonderful cures of all diseases wrought by the power of great St. Francis to be innumerable. The blind received the benefit of their eyes, the lame the use of their limbs, the lepers were cleansed, the dumb restored to their speech, the deaf to their hearing, possessed persons freed from malig-

nant spirits that tormented them. To be short, so many were these prodigious cures, that in and about the city of Naples only there are sufficient to fill a whole book. Yet these cures of diseases are nothing, if compared to those he raised from death to life, which amount, according to the authentic transactions of the Saint's canonization, to about five-and-twenty. What has been here said is but an abridgment, and only helps to form some slight idea of the Saint's great charity to his neighbour. The writers of the Saint's life do set forth innumerable other graces and favours, through his means and intercession, conferred upon all sorts of persons, as seamen, merchants, women barren or in childbed, soldiers, &c.

We may gather two fruits from what has been said. The first, a holy confusion in ourselves for helping and furthering so little the good of our neighbour either spiritual or temporal. Who of us is troubled to see him offend God? Who is there that either hinders him from falling, or gives his helping hand to raise him again from sin? Which of us grieves at his losses, or suffers anything to promote his good? Do we visit him in the hospitals and prisons? Are we charitable unto him? Do we relieve his wants with alms? Or rather, do we not spend on beasts, which only serve for sport and pastime, that which ought to be employed in succouring and assisting our neighbour, the very image of God Himself? The second fruit is a lively confidence of being assisted by this holy Apostle in our necessities as well corporal as spiritual, if we apply ourselves unto him as we ought.

*The Colloquy to St. Francis Xavier to obtain a true
Love of our Neighbour.*

I know too well, O most zealous Apostle, the coldness of my heart towards my neighbour. I own and condemn myself for the small charity I show in succouring his necessities either temporal or spiritual ; and I am ashamed and totally confounded, considering your admirable zeal and concern for his good. Obtain for me, O true lover of your neighbour, the least spark of that great fire that consumed your heart, which may kindle in my soul a true zeal and love of others' good, that grieving at their misfortunes, and equally compassionating them, in mind, comforting them in words, and helping them in deeds, I may the better imitate you in this virtue of charity, which is so properly termed yours.

THE CONSIDERATION FOR THE NINTH FRIDAY.

UPON ST. FRANCIS XAVIER'S GREAT DESIRE TO DIE
FOR CHRIST.

THE consideration of this day is far different from the former, for, though in some you have seen, devout reader, the desire this Saint had to suffer for Christ, yet we have not spoken of what belongs to the dying for Him, and giving testimony of his holy faith by the shedding of his blood and becoming a martyr. St. Francis had this desire in the greatest degree imaginable, so that he could with reason say with St. Paul, *Quotidie morior*—"I die daily," by always desiring to die, and because I never am so happy as to die and give my life for my God. And though Almighty God, preserving him alive for His greater honour and glory, would not grant him the favour of a martyrdom consummated by death, yet He tried his constancy by several combats not inferior to those of martyrs, and above all, permitted him to survive to that languishing desire of dying that he might at least live a martyr, though he could not die one.

He was apprehended twice in Japan, sent to sea, and delivered over to murderers to be despatched, who, upon the point of executing their cruel design were so terrified and frightened by a sudden tempest, that they spared his life. He was also twice led to the common place of execution by the furious

incensed people: twice stoned by the Moors, often beaten, several times shot at with arrows, and as often presented with poison. Upon the sea coast of Piscaria, the idolatrous Badages sought to kill him.

The Mahometans persecuted him with no less malice and rage; and because their own children, whom the Saint had baptized, stood often sentinels to defend him from their parents' fury, and sometimes found ways for the Saint to escape their cruel hands, they set fire to the houses where they suspected him to be hid. Whence a grave and learned doctor, Martino Navarra, reflecting upon the life of St. Francis Xavier, always exposed to danger of death, sticks not to call it a perpetual martyrdom.

All I have touched upon now, and more that I omit, is nothing to the real desire he had to die for so honourable a cause as the faith of Christ; and certainly he endured more anguish in his mind, by always, though in vain, desiring to lose his life, than he could have suffered in his body, by once dying a martyr. Through the excess of these ardent wishes, he was forced to cry out, *Amplius, Domine, amplius*, —“More, Lord, more,” when in his sleep he seemed to carry upon his back a heavy Moor, and in him the new world of the Indies. Out of the same inflamed desire, he bore a holy envy to the Fathers of the Society who were in future ages to convert all the Islands of Moro, hoping withal, as he said, that those islands would come to change their name and be called the Islands of Martyrs. To one that endeavoured to dissuade him with the apprehensions of death from these his heroic enterprizes, he

answered with no less humility than generosity, that it was what he so much desired, but he knew himself unworthy of such a signal favour. What he wrote to a friend of his showeth most clearly what were the desires of his great and noble soul: I, says he, sometimes do abhor even life itself, and covet rather to die than to see God so much offended, without being able to hinder it as I desire. So that the Acts of his Canonization say with reason of this glorious Apostle: *Varia infidelium loca peragravit, non minus ut pro fide sanguinem profunderet, quam ut fidei lucem gentibus inferret*—"That he travelled over so many countries of the infidels with no less desire to shed his blood for the faith of Christ than to enlighten the Gentiles with the light of the true faith."

Reflect, weak soul, upon what has been said, and be ashamed of your carriage, so little resembling this great pattern and example, and ask yourself this question: Was not Xavier of flesh and blood as I am? was not he a man, a son and child of Adam as myself? and yet how comes it to pass that he is so much inflamed with the Divine love and I so little? And you will find the origin of his so singular perfection to have been a total abnegation of himself and alienation from all self-love, whereby being transformed into God, he desired to die to the world, that he might live to Him alone. Ah, if you could but once resolve to die to self-love, then assure yourself the holy love of God would abundantly increase in your soul.

*The Colloquy to St. Francis Xavier to beg the grace
to die to self-love.*

You had reason to say, holy Xavier, with St. Paul,*
“I live, now not I, but Christ liveth in me,” Who
kindled in your soul, those great desires of dying
once to flesh and blood that so by death you might
be united to your spirit, which was Christ. But I,
unhappy wretch, live still to myself, I live to my
own flesh, to my body, to self-love, and what wonder
if I desire not to die for Christ thereby to be united
to Him? What wonder if I love Him not as my
life? Beg of Almighty God for me, dear Saint, that
I may die to self-love, to the end that every day
so dying, I may become wholly dead thereunto,
and begin to live to Christ, that then I may likewise
with truth say with St. Paul, and you, glorious Saint,
“I desire to be dissolved and to be with Christ.”
Amen.

* Gal. ii. 20.

THE CONSIDERATION FOR THE TENTH FRIDAY.

UPON THE PERFECTIONS OF ST. FRANCIS XAVIER.

ST. FRANCIS XAVIER was an Apostle sent by Jesus Christ, by command of His Vicar Paul III. with the title of Apostolic Nuncio to preach the Gospel to the Indians, and convert them to our holy faith. Whereof he converted many hundred thousands, amongst whom were several kings, queens, princes, and great men. His sister, a holy woman, Abbess of Poor Clares at Gandia, foretold he should be such an one; for, desiring her father to let him study divinity, she said he should prove a great Apostle of the Indies. He was a prophet, and in such a manner, that a most virtuous and wise man doubted not to say, that in some the spirit of prophecy was by fits, but in St. Francis seemed a constant habit. He was not only Master of Humane Philosophy at Paris, but of the Divine also in the East, where to all sorts of people, he preached the Gospel, and instructed them in what belonged to our holy faith. He confuted many masters of the idolaters in several disputes, the Brahmins of the Indians, the Carizi of the Moors, and the Bonzes of the Japanese.

He was endowed with all manner of virtues, whether you mean power of working miracles, as you have seen in the former consideration, or virtuous habits that adorn the soul, as humility, chastity, patience, charity,

&c. He had the gift of curing diseases, as we have shown you by several wonderful examples.

He had the gift of helping the needy, inasmuch that he never refused his aid to any, if conducing to their eternal salvation. He governed all with rare prudenee, as well seculars as religious, which talent made him esteemed by the greatest princes. The King of Portugal revered him as an oracle, receiving and following his directions as commands. The King of Travancor, called Great King, published an edict commanding every one to obey the great Father St. Francis, as the Great King. St. Ignatius resolved to make him General of the Society of Jesus.

Lastly, he had the gift of tongues. In those countries they speak above a hundred languages, thirty whereof are quite different. Yet St. Francis, when he entered those parts, did not only understand the natives, but spoke the very same languages most elegantly; yet with these two privileges: first, of being understood, though preaching to an auditory of different nations, by every one in his mother-tongue; secondly, of satisfying with one only answer the demands of several proposed to him at the same time, though relating to different matters. Hereby we see that God, by a special favour, seems to have endowed St. Francis with all those gifts St. Paul speaks of, as having been divided amongst several in the primitive Church. "Some God has placed in the Church, first apostles, secondly prophets, thirdly doctors, next miracles, then the graces of curing diseases, helps, governing, kinds of tongues."*

* 1 Cor. xii. 28.

these gifts and graces were requisite for that great enterprize of converting the new world to the Faith of Christ, for which God had designed His great servant, St. Francis Xavier.

These things mentioned in short, ought, devout reader, to stir up in you a lively confidence and devotion to this great Saint, so much beloved by God, and, for his extraordinary sanctity, enriched with such singular and rare graces and favours by the hand of his so bountiful Creator. Seeing, therefore, the nature of love is to change him that loves into him that is beloved, and to create such a likeness in their lives and actions, that they seem to live in one another, you ought to endeavour to liken yourself, according to your state and condition, in all your actions to St. Francis, that finding in your soul some of his virtues, he may love you the more, and loving you, recommend you to our Lord, and obtain for you the favours you ask of him. To which end you shall finish your ten Fridays with this following colloquy.

The Colloquy to St. Francis Xavier to obtain grace to imitate his virtues.

If I love you, O most holy Apostle, I have just reason for it, finding in you a thousand motives—to wit, your many perfections that render you worthy of all love. But if you love me, as I am sure you do, it is purely your goodness, and only upon the account of my being a sinner. I am ashamed, O holy Xavier, that I have nothing that can win your

love but the deformity of my soul, nor any other title that may any way seem to challenge your affection than what in reality deserves your hatred; wherefore I most earnestly beseech you to obtain for me the grace to imitate your virtues, and those chiefly that did particularly render you so dear and pleasing to the Divine Goodness, that being so adorned, I may both please you, and be acceptable in this life to the most pure eyes of the All-seeing God, and have an assurance of enjoying Him with you in the next for an eternity. Amen.

DAILY EXERCISE OF A CHRISTIAN,
DRAWN UP BY ST. FRANCIS XAVIER.

[ST. FRANCIS XAVIER always strove to make his teaching practical. It was not enough for the universality of his zeal merely to effect numerous conversions, but he laboured hard to secure his converts from the danger of relapse by commending to them in much detail a plan of life suited to their need and capacity. Too many of his practical instructions have perished; but among other documents, interspersed through the collection of his letters made by Father Menchacha (*Epistolæ S. Francisci Xaverii*), we find the pious practice which we here insert. It seems to have been originally intended for the Portuguese reclaimed from a sinful life, for it implies the possibility of a daily attendance at Mass. St. Francis taught these Daily Exercises to the ignorant by word of mouth, and to those who could read by distributing copies. Father Philippucci, at the end of the seventeenth century, obtained several copies, collated them, and then sent a Latin translation to Father Poussines.]

TO SOULS DESIROUS OF ETERNAL
SALVATION.

The Christian who is not satisfied to be one merely in name, but who would truly and practically act up to what he professes, should on awaking in the morning turn his mind to make three acts especially due to God and pleasing to Him. The first is the confession and adoration of the most Holy Trinity, the mystery of God one in Nature, three in Persons. The profession and confession of three Divine Persons in one Essence is the distinctive mark of the Christian faith, and this we openly declare by making the sign of the cross and pronouncing at the same time the names of the Father, Son, and Holy Ghost, as the Church teaches her children to do, if only we accompany the movement of our hand and the sound of the tongue by devotion and attention of mind. The moment you awake, therefore, sign yourself on the forehead and the breast, and pronounce at the same time the solemn invocation of the Holy Trinity, with the deepest reverence of a devout mind, so to adore God the Father, Son, and Holy Ghost, One Eternal Almighty God Infinite in goodness.

The second duty is the exercise of the three theological virtues, thus to consecrate to our Creator the first fruits, as it were, of the day, and to gain to ourselves beforehand His favour which we so much need for everything. Repeat, therefore, the Creed, pronouncing each of the articles with your whole heart,

and making an act of the strongest adhesion to all the dogmas it contains concerning the nature of God, the Divine Persons, the Incarnation, life, death, and resurrection of Jesus Christ, the holy Church, and all the rest, making in your heart such acts as these :

Act of Faith.

O my God, Three Persons in one God, I believe in my heart all that the holy Roman Catholic and Apostolic Church believes and teaches concerning Thee ; all that she believes and teaches concerning the Son of the eternal Father, Who for me was made man, suffered, died, and rose again, and Who reigns in Heaven with the Father and the Holy Spirit : and all the other articles of faith which this holy Church teaches and professes. I am ready to lose everything, to suffer all violence, and more than that, to pour forth my blood and my life, rather than allow this faith to be torn from me, or allow the least doubt as to any part of it. I am fully resolved to live and die in this profession, and if speech shall fail me when I come to my last hour, now at this moment, instead of then, I declare in words which express my whole heart that I acknowledge Thee, O Lord Jesus, for the Son of God, I believe in Thee, and I submit most humbly to Thee all my thoughts. Amen.

Act of Hope.

From Thee also, O Jesus Christ my Redeemer, and from Thy divine mercy, I hope that through Thy merits, assisted by Thy grace, I corresponding to this

grace by good works, and fulfilling the precepts of Thy holy law, shall one day come into the glory and happiness for which Thou hast been pleased to create and call me. Amen.

Act of Love.

I love Thee also, O my God, above all things, and I hate and detest with my whole heart the sins by which I have offended Thee, because they are displeasing in Thy sight, Thou Who art supremely good and worthy to be loved; and as I acknowledge that I ought to love Thee with a love beyond all others, and strive to show Thee such love, so also I count Thee in my judgment infinitely above the worth of all things most fair and excellent, and I firmly and irrevocably resolve never to consent to offend Thee, or to do anything in any way which may displease Thy sovereign goodness and put me in danger of falling from Thy holy grace, in which I am most firmly determined to persevere to my last breath. Amen.

In the third place, in order to begin the day and the hours of light well, we must ask of God our Lord the assistance of His grace that we may observe exactly the ten commandments of His most holy law: for no one can arrive at eternal salvation except by observing them. Therefore, the precepts of the Decalogue should be repeated distinctly; and after having pronounced them slowly and attentively, those words should be added: God our Lord says that those who observe and practise these ten command-

ments will go into Paradise and there enjoy eternally supreme happiness. God our Lord says that those who do not observe and do not put in practice these ten commandments will go into hell, where they will be tormented eternally.

These two prayers should be added in order to obtain grace to observe the commandments of God :

I pray and beseech Thee, O Lord Jesus Christ, to grant me grace this day and during my whole life to observe perfectly the ten commandments.

I beg and entreat thee, holy Mary, my Sovereign Lady, intercede for me with thy most blessed Son Jesus Christ, and obtain from Him, to grant me this day and all my life grace faithfully to observe these ten commandments. Amen.

Afterwards should be said, with an attentive and devout heart, this prayer to God the Father.

Prayer to the Eternal Father.

O Almighty God, Father of my soul, Creator of all things that are in the world, in Thee, my God and Lord, the source of all my good, I place my whole confidence; I hope, without any doubt, that I shall obtain eternal salvation from Thy grace through the infinite merits of the Passion and death of my Lord Jesus Christ, although the sins which I have committed from my tender years up to this day are very great indeed and very many. Thou, O Lord, hast created me, and given me body and soul and all that I have. Thou alone and none else hast formed me in Thy image and likeness. I return to Thee, O my

God, endless thanks and praise, especially for the blessing Thou hast granted me of knowing the faith and the true laws of Jesus Christ Thy Son. Weigh in the balance, O Lord, my sins against the merits of the death and Passion of my Lord Jesus Christ, and not against my own slender merits, which are indeed none at all ; and so I shall be free from the power of the enemy, and shall go and enjoy eternally the glory of Paradise. Amen.

Prayer to our most holy Lady.

O Mary, my Lady, the hope of Christians, and Queen of Angels and of all the saints who are with God in heaven ; I commend myself to thee, my Lady, and to all the saints, now, as if I were at the hour of my death, to preserve me from the world, the flesh, and the devil, the enemies who plot against my soul, employing all their power, and hoping with deadly hate to thrust it down into hell. Hinder this, O most tender Mother, I pray and beseech thee. Amen.

Prayer to St. Michael the Archangel.

O my most excellent Patron, holy Archangel Michael, defend me against the devil at the hour of my death, when I shall stand before the judgment seat, giving to God an account of all my life. Amen.

Prayer to the holy Guardian Angel.

O Angel of God, who, by Divine appointment, art my guardian to watch over me in all my ways, be

pleased this day to enlighten, preserve, rule, and govern me, whom the goodness of God has committed to thy charge.¹

After this should be added :

I beseech thee, O holy and blessed Angel, to whose care and providence I am intrusted, be always at hand with help for me at the time of need. Bear my prayers into the sight of God our Lord, and let thy voice plead in His merciful ear, that by His mercy and through thy intercession, He may grant me the pardon of my past faults, a true knowledge of my present faults and a true contrition for them ; and lastly, efficacious care to avoid those of which in future my frailty may be in danger, and that He may also grant me the grace to do good works and to persevere in so doing to the end of my life. Drive far away from me, by the virtue of Almighty God, all the temptations of Satan ; and what I cannot merit by my own works, obtain by thine own gracious and powerful prayers to Him Who is the Lord of both of us, that no mixture of sin, no leaven of wickedness may have place in me. And if at any time thou seest me wander out of the right way and fall off to the crooked way of sin, use every means to bring me back again to seek my Saviour in the paths of justice. If thou seest me fall into tribulation and distress, then in thy kindly charity use all thy sweet offices with God to obtain from Him for me at once the help which I need. I

¹ *Angele Dei,
Qui custos es mei,
Me tibi commissum pietate supernâ
Illumina, custodi, rege, et gubernâ.*

beseech thee never to desert me, to protect me ever, visit me, help me, and defend me from all vexations and assaults of evil spirits, watching over me night and day, at every hour and at every moment ; direct me whither thou wouldst have me to go, and go with me and guard me. But above all things, O my guide and holy guardian, again and again I pray and beseech thee, bend all thy powers and redouble thy care for me at the time of my departure from this life, and permit me not to be terrified by the fierce assaults of my enemies the devils. Let them find me shielded most efficaciously by thee, so that I fall not into despair, and leave me not before thou hast led me in unto the beatific sight of God our Lord ; where with thee, with the most blessed Mother of God ever Virgin, and all the saints, we may enjoy for ever the glory of Paradise, which is to be given us through Jesus Christ our Lord, Who with the Father and the Holy Spirit lives and reigns for ever. Amen.

After having begun by these prayers, it is well for the faithful Christian, before giving himself up to the occupations of life, to meditate a certain space of time on the law of the Lord, which he may do profitably by renewing every morning the following exercise. Prostrate before God, let him go through and meditate separately the ten commandments of His law, according to this form : “The first commandment of the Divine law of my Lord and Creator is this—‘Thou shalt love and worship the Lord thy God with all thy heart,’” &c. Then let him think over with himself and call to mind all the faults which, from his earliest

years, he has committed against this precept during his whole life. Then, condemning and detesting them with his whole heart, let him implore God to pardon those faults, and make a firm resolution to avoid henceforth sins of this kind, and rather to incur the risk and loss of all his property, his health, and even his life, than commit anything contrary to a commandment so just and salutary.

Let him add two colloquies, in some such words as these, First to Jesus Christ let him say : I pray and beseech Thee, O Jesus my Lord, grant me to-day and all the days of my life, the abundance of Thy grace to observe this first precept of Thy holy law. Then to the blessed Mother of Jesus Christ : O my Lady, holy Mary, I beseech thee to pray for me to the blessed fruit of thy womb, Jesus Christ my Lord, that this day and all the remaining days of my life He may mercifully supply to me abundant grace to perform fully all that is prescribed to me by this first commandment of His most holy law. In the same way let him go through the nine other precepts of the Decalogue.

This exercise, if gone through faithfully at the beginning of each day, is of the highest importance for securing eternal salvation. For as the Christian's whole hope and only way of arriving at the happiness to which he is called lies in his doing good works and avoiding evil works, of which the former are commanded and the latter forbidden by the ten precepts of the Divine law, it is easy to see how much it will conduce to this end to consider exactly and distinctly each one of the Divine precepts, and thus to have

set before us as in a mirror the stains of our souls which must be removed, and how much is still lacking to us. From this springs true contrition, whereby we efface our old sins ; by this also we guard ourselves beforehand against those faults into which we are in danger of falling on account of the treacherous occasions of daily life, and are able to weaken the power of bad associations and vicious habits, and daily acquire fresh strength from the firm and deliberate resolutions which we form, as also by imploring so continually the aid of God to resist the temptations to evil which may occur to us in all kinds of wickedness, every one of which falls under the ban of some one of the ten commandments of God, and consequently may be thought of with the greatest profit to our souls in the daily examination of these commandments, made in the way proposed.

Here is also a remedy for that blindness of the eyes of the soul so common in all those who live without reflection, who let themselves fall into sin without feeling it, and in whom long habit has so blunted the sting of conscience that they drink in iniquity like water, not knowing what they are doing, while they are preparing for themselves destruction at the end, and like gamblers, stake their eternal salvation or damnation on a chance throw. In this exercise care must be taken to dwell the longest time on those precepts as to which each one offends most often and most seriously ; exciting a more lively sorrow for such sins in particular out of love for the Divine Majesty which they have offended, and gathering up all the strength of the soul to form an irrevocable resolution

of abstaining from them henceforth, avoiding also the occasions of them, and taking all fit ways and means to root up the bad habit which carries us headlong into them, especially imploring the help of God's grace chiefly for this purpose.

After having gone through the ten commandments, the Christian should pronounce with the greatest attention these or the like words: I most firmly believe that if, which God forbid, death should surprise me before I had obtained the pardon of any grievous sin, committed against one of these ten Divine commandments, immediately, and without any hope of a remission of the sentence, my poor soul would be damned and cast into the everlasting fire of hell, to be there tormented throughout eternity, without any redemption; also I am certain that if, as I desire and hope, when I yield my last breath, I am free from any mortal sin, and if I begin from this moment to correct in myself the bad habit of sinning against the ten Divine commandments, then God our Lord will have compassion on my soul, and however great may have been the number of sins in my life, will lead me to eternal salvation, that is to say, to the glory of Paradise, after I have expiated the stains of my sins, by the trials and sufferings of this world patiently endured, or by the pains of Purgatory.

Every morning when he leaves his home the Christian's first steps should be to the church, and he should be present at the holy sacrifice of the Mass. While Mass is being said, he may say within himself, or with his lips if he like better, these prayers, or others like them :

O Lord Jesus Christ, love of my heart, by the five wounds which Thy love for us inflicted on Thee on the Cross, help Thy servants whom Thou hast redeemed with Thy most precious Blood. Amen.

Lord Jesus Christ, most merciful Saviour of men, by the holy Cross which Thou hast consecrated by the touch of Thy most pure Body, and which Thou hast purpled with Thy most precious Blood; by the virtue of the Passion and the death which Thou didst suffer for me thereon, forgive me my sins as Thou didst forgive the thief crucified beside Thee; give me victory over the enemies of my soul; and by Thy grace bring the men who are against me to a true knowledge of Thy Divinity, and to true repentance of their sins. Amen.

When the most holy Body of the Lord is elevated and shown to the people, let him say :

I adore Thee, O Lord Jesus Christ, and I bless Thee for having ransomed the world and me by the holy Cross. Amen.

When the sacred chalice of the precious Blood of our Lord is elevated, let him say :

I adore Thee, O most sacred Blood of Jesus my Lord, shed upon the Cross to save sinners and me. Amen.

And as it is fitting that the Christian should be careful not only for his own salvation, but for that of others, I should advise every one to repeat this prayer for the conversion of infidels at the moment the priest consumes the sacred Body and Blood of Jesus Christ in consummating the sacrifice :

O Eternal God, Creator of all things, remember

that the souls of infidels have been created by Thee out of nothing, and formed after Thine image and likeness. Behold, Lord, to the dishonour of Thy name, hell is peopled with them. Remember that Jesus Thy Son suffered for their salvation the most cruel death : permit not, I beseech Thee, O Lord, that Thy Son be any longer held in contempt by these infidels ; but, appeased by the prayers of Thy chosen saints, of the Church, the most holy Spouse of Thy Son, remember Thy mercy, forget their idolatry and infidelity, and grant that they may at length acknowledge our Lord Jesus Christ, Whom Thou hast sent, in Whom is our salvation, our life, our resurrection, by Whom we have been saved and set at liberty, and to Whom be all glory for ever and ever. Amen.

During the day the wear and tear of life and our promiscuous intercourse with men usually offer dangerous allurements to sin, especially to persons who by many sins in time past have contracted a habit of doing wrong. These last ought to recollect continually the shortness of this life, the nearness of death, the account they must render to God of all the actions of their life, the universal judgment when we shall appear before the inexorable judgment seat of Jesus Christ, the everlasting flames of the damned, and the eternal happiness of Paradise for which we were created, which is to be irreparably lost by any mortal sin. A person who is habitually filled with these thoughts, when he betakes himself to the daily occupations and recreations of life, will certainly fall far more rarely than others, and will rise again more

easily after he has fallen : and he will generally be found ready and disposed to do that during his life which at the hour of death he would wish to have done. It will also be good for every one to be fully persuaded and thoroughly to understand that there is a great difference between sins of frailty, which are wrung as if by stealth, by the power to temptation or the unexpected snares of some false attraction, from persons otherwise well disposed to good, and the great sins of inveterate habit which have been long continued openly and shamelessly. The latter are incredibly greater than the former, the former more easily forgiven than the latter. So I should not be without hope that the repentance of persons whom a last illness might surprise in some fault of the first kind might profit them, but I should have great fears for people of the other sort, for such persons seem to me not so much to leave their sins as their sins to leave them ; and it seems to me likely that there exists as it were an agreement between the Divine mercy and justice of God, by which the indulgent kindness of His mercy may be allowed to cover those whose life has been once virtuously ordered, but who out of weakness and from the treachery of occasions of sin which they never sought may have been so unhappy as to fall into mortal sin, while those who, giving themselves an uninterrupted licence in sin, are so bold as to carry on an open profession of wickedness to the very end of their life, will be sacrificed to the vengeance of the justice of God.

These things I especially commend to the thoughts of those who have hitherto found the holy war against

sin a war of doubtful issue, and marked by successive alternations of fortune. As to those who are rather further advanced in the interior life and who have begun to taste how gracious is the Lord, I advise them often during the course of the day to raise their hearts to God, to make again and again acts of faith, of religion, of hope, and above all of pure and unmixed charity. It is a good thing to know by heart forms of these acts, taken from the psalms or sacred hymns, and to repeat them from time to time. They may also be expressed in common language, or even sung. Here is a metrical exercise of the love of God, without any mixture of our own interest, for the use of those who like it.

Here was inserted the hymn, O Deus ego amo Te, which is given above, p. 18.

After the occupations of the day, when night, the time for rest, arrives, a Christian must never allow himself to trust his soul to sleep, which is the likeness of death, without being prepared as for death itself. For who can promise him that on the morrow he will awake in health of mind and body? If he is wise, he cannot doubt that most surely during the night which is about to begin, many in this wide world will be overpowered by some accident while they sleep, and so pass from sleep to death. And since no one is able to guarantee him from being of the number, it would be unheard of folly to neglect those precautions, the irreparable omission of which may perhaps be matter for eternal sorrow. Therefore, let him kneel down before God, our sovereign Judge,

and first give Him thanks for the great and innumerable blessings that He has given him during the course of his life, especially in the day that has just passed, as far as he knows them and can give thanks for them: then having first implored light from above to recognize his faults, let him set on the other side the evils he has committed, calling to mind and confessing with shame whatever sins, especially that day, he may have committed, against or beyond the law of God, in omission, deed, will, thought, or word.

Having thus collected his heap of sins, let him first condemn them in his own heart and abominate them with piercing sorrow, and then do away with them by the fire of the love of God, which alone has power that can destroy them, and by means of true contrition, conceived entirely out of perfect charity for God Who deserves infinite love, root out their remains and utterly blot them out, using all the force of his heart in this contrition; and then let him make a firm resolution never to consent to the like again, either for any hope of enjoyment or profit, or from the fear of any danger whatsoever. With these things in his mind let him repeat the form of confession of sins: *I confess to Almighty God, &c.* Let him also implore the help of God to perform what he has promised, making, for this purpose, prayers to Jesus Christ, to His most holy Mother, to the holy Guardian Angel, and to the saints inhabitants of heaven, like the prayers set down before.

Parents and the heads of families ought to take great care to accustom their children, both boys and

girls, from their tenderest years to make these exercises daily morning and night, or others of the same kind, as far as the capacity of their age allows ; and if they are not able to pray mentally, let them order them at least vocally, in the morning when they rise and before going to sleep at night, to pray to God on their knees, reciting three times the *Hail Mary*, according to the custom of the Church, as well as the Lord's Prayer and the holy Creed, taking care to dwell rather more distinctly in thought on the Passion, death, and resurrection of Jesus Christ.

THE NOVENA
IN HONOUR OF
ST. FRANCIS XAVIER.

MANNER OF PERFORMING THE NOVENA.

THIS Novena commences on the 4th and ends on the 12th of March, on which day, in the year 1622, St. Francis Xavier was solemnly canonized by Pope Gregory XV. Those who wish to make the Novena should employ themselves on each of the nine days in prayer and good works, to the glory of Almighty God and in honour of His servant St. Francis Xavier. They should endeavour to place unbounded confidence in the merits of this great Apostle, and hope through his merits to obtain from God whatever they shall ask, provided it be for their salvation and the good of their souls. If what they ask be not for their good, then the Saint will obtain for them some other grace more conducive to their eternal happiness.

In order the better to perform the Novena, they should take for their advocates the nine choirs of Blessed Spirits, in connection with the principal virtues of St. Francis Xavier. It would be well if they went to Confession and Communion on the first day, that so their actions during the Novena may be more meritorious, and may more effectually obtain the blessing they ask for. Those who do not go to Confession should, at least, begin each day with an act of contrition, in order to purify their souls and prepare themselves the better for obtaining their request.

In Barcelona, Valencia, and other cities of Spain, this Novena is performed in the Church with great solemnity. It is attended by great crowds, and sermons are preached each day on the virtues of St. Francis Xavier. There are many advantages in performing the Novena in this manner. For Almighty God is more ready to grant our requests in His own House, which is also a House of Prayer. Moreover, when many pray together their prayer is more acceptable to Him; and when all beg for all, each obtains his request more readily, for charity gives strength to prayer, and God is more ready to hear us when we are united together in Him. For Christ Himself has assured us that 'where two or three are gathered together in His Name, He is in the midst of them.'

Where the Novena is made at home, it is well for all the family to join together in performing it, and all should beg of God for each other what each begs of Him for himself.

For the assistance of those who require it, prayers have been set down for each day; others may use such prayers as their devotion shall suggest. Where several perform the Novena together, one may read the prayers, changing the singular into the plural. The rest may repeat them after him, or listen with attention.

INSTRUCTIONS FOR THE BETTER PERFORMING OF THE NOVENA.

THE following instructions should be observed, as far as may be possible, by those who make the Novena, on each of the nine days :—

First, they should endeavour to imitate some one of the Saint's virtues, as, for instance, his zeal, humility, patience, &c.

Secondly, they should perform some work of mercy, either spiritual or corporal, as giving alms, visiting the sick, comforting the afflicted, praying for the souls in Purgatory, or for those who are in the state of mortal sin, &c.

Thirdly, they should offer to the Saint some act of mortification.

Fourthly, they should keep a guard on their senses, their eyes, ears, and tongue.

Fifthly, they should read some passage from the life of the Saint, or meditate for a short time on one of his virtues, many examples of which will be found in the Devotion of the Ten Fridays.

Sixthly, they should endeavour, as far as circumstances will enable them, to inspire devotion towards the Saint.

Seventhly, it would be well each day to invoke the intercession of some one rank of Saints, in the same

manner as is done with regard to the choirs of Angels, that, as the Church expresses it, the number of advocates and intercessors being multiplied, they may obtain more readily what they ask.

The classes of Saints may be divided into Patriarchs, Prophets, Apostles, Martyrs, Bishops, Doctors, Confessors, Virgins, and Widows.

In order to prevail more effectually with St. Francis Xavier, it will be well also to make a special commemoration of St. Ignatius of Loyola, whom St. Francis Xavier loved, honoured, and respected as his Father, Master, and Superior.

On one of the nine days the person performing the devotion should go to Confession and Communion, making a most diligent preparation in order to please God and St. Francis Xavier, that he may obtain more readily what he desires.

Those who cannot read may hear the prayers read, and offer them to St. Francis, or may say instead of them, the Our Father, the Hail Mary, and the Glory be to the Father ten times, in memory of the ten years of St. Francis Xavier's preaching in the Indies, begging of the Saint what they desire, and praying, as he did, for the conversion of infidels.

Though the fittest time for performing this Novena is from the 4th of March to the 12th, which is the day of the canonization of St. Francis Xavier, yet it may be performed at any other time of the year.

FIRST DAY OF THE NOVENA.

The person performing the Novena, kneeling before an altar or the image of St. Francis Xavier, should lift up his heart to God, and profoundly humbling himself in spirit, and offering up all his prayers, thoughts, and words to His glory, and in honour of the Blessed Virgin Mary, St. Francis Xavier, and all the Angels and Saints in Heaven, make the sign of the Cross, and say the following :—

Litany of St. Francis Xavier.

Lord have mercy on us.

Christ have mercy on us.

Lord have mercy on us.

Christ hear us.

Christ graciously hear us.

God the Father of heaven, *Have mercy on us.*

God the Son, Redeemer of the world, *Have mercy on us.*

God the Holy Ghost, *Have mercy on us.*

Holy Trinity, One God, *Have mercy on us.*

Holy Mary, *Pray for us.*

Holy Father Ignatius, *Pray for us.*

St. Francis Xavier, most worthy son of St. Ignatius, *Pray for us.*

St. Francis Xavier, Apostle of the Indies, *Pray for us.*

St. Francis Xavier, announcing peace to men, *Pray for us.*

Vessel of election, carrying the name of Jesus to the Gentiles, *Pray for us.*

- Vessel full of Divine grace, *Pray for us.*
Defender of the faith, *Pray for us.*
Enemy of infidelity, *Pray for us.*
Destroyer of idols, *Pray for us.*
Chosen instrument of the Eternal Father for the advancement of His glory, *Pray for us.*
Faithful follower and companion of Jesus Christ, *Pray for us.*
Pillar of the Church of God, *Pray for us.*
Light of infidels, *Pray for us.*
Master of the faithful, *Pray for us.*
Mirror of true piety, *Pray for us.*
Guide in the way of virtue and perfection, *Pray for us.*
Pattern of apostolical spirit and sanctity, *Pray for us.*
Light of the blind, *Pray for us.*
Curer of the lame, *Pray for us.*
Help of the shipwrecked, *Pray for us.*
Health of the sick, *Pray for us.*
Protector in time of plague, famine, and war, *Pray for us.*
Whose power the devils obey, *Pray for us.*
Wonderful worker of miracles, *Pray for us.*
Refuge of the miserable, *Pray for us.*
Comfort of the afflicted, *Pray for us.*
Splendour of the East, *Pray for us.*
Tabernacle of incorruption, *Pray for us.*
Treasury of Divine love, *Pray for us.*
Glory of the Society of Jesus, *Pray for us.*
Xavier most poor, *Pray for us.*
Xavier most chaste, *Pray for us.*
Xavier most obedient, *Pray for us.*
Xavier most humble, *Pray for us.*
Xavier most desirous of the cross and labours of Christ, *Pray for us.*

Xavier most zealous for God's glory and the good of souls, *Pray for us.*

Angel in life and manners, *Pray for us.*

Patriarch in affection and care for God's people, *Pray for us.*

Prophet in gift and spirit, *Pray for us.*

Apostle in dignity and merit, *Pray for us.*

Martyr in desiring to die for Christ, *Pray for us.*

Confessor in virtue and profession of life, *Pray for us.*

Virgin in body and mind, *Pray for us.*

Lamb of God, who takest away the sins of the world,
Spare us, O Lord.

Lamb of God, who takest away the sins of the world,
Graciously hear us, O Lord.

Lamb of God, who takest away the sins of the world,
Have mercy on us.

Christ hear us.

Christ graciously hear us.

Lord have mercy on us.

Christ have mercy on us.

Lord have mercy on us.

Our Father, &c.

V. Pray for us, St. Francis Xavier.

R. That we may be made worthy of the promises of Christ.

Let us pray.

O God, Who didst vouchsafe by the preaching and miracles of St. Francis Xavier to join unto Thy Church the nations of the Indies, grant, we beseech Thee, that we who reverence his glorious merits may also imitate his example. Through Jesus Christ our Lord. Amen.

Let us pray.

O Lord Jesus Christ, true God and Man, my Creator and Redeemer, for Thy sake alone, and because I love Thee above all things, I am sorry from the bottom of my heart for having offended Thee, and I do firmly purpose never to fall into sin again, to shun all occasions of offending Thee, to confess my sins, and perform the penance that shall be enjoined me, and to make restitution and satisfaction wherever it shall be due from me. For the love of Thee, I forgive all my enemies; to Thee I offer up my life, actions, and sufferings in satisfaction for my sins, and since I humbly beg it of Thee, I trust in Thy goodness and infinite mercy that Thou wilt forgive me them, through the merits of Thy precious Blood and Passion, and wilt give me grace to amend my life, and to persevere in Thy service unto my death. Amen.

Most glorious St. Francis Xavier, Apostle of the Indies, if it be for the glory of God and thy honour that I obtain what I desire and beg by performing this Novena, do thou obtain for me this grace of our Lord; if not, do thou guide my petition, and beg of our Lord for me that which is most proper for His glory and the benefit of my soul.

Prayer in honour of the Angels (First Day).

O God and Lord of the Angels, whom Thou dost intrust with the guardianship of men, I make Thee an offering of all the merits of these vigilant spirits and of those of Thy servant St. Francis Xavier, who

was called an angel for his purity, and because he preserved men from many spiritual and corporal dangers. I beseech Thee grant me that purity of soul and body which Thou didst confer on this Thy holy Apostle, and that particular grace which I beg in this Novena to Thy greater honour and glory. Amen.

Here say three Our Fathers and three Hail Marys, and the following prayer to St. Francis Xavier :—

Most holy Father St. Francis Xavier, who receivedst thy praises from the mouths of innocent children, I most humbly implore thy bountiful charity for the sake of the most precious Blood of Jesus, and of the Immaculate Conception of our Blessed Lady, Mother of God, to the end thou mayest obtain of God's infinite goodness that at the approach of my last hour my heart may be separated and withdrawn from all worldly thoughts and distractions, and be fixed in the most ardent love of a happy eternity ; so that laying aside the multiplicity of earthly things which have hitherto perplexed me, I may most diligently seek and perfectly find that one thing necessary, which is to die and rest in peace, under the protection of the most holy Virgin Mary, in the Wounds of Jesus, her most blessed Son, in the sweet embraces of my God, and in thy presence, holy Saint, through whose intercession I hope to obtain this mercy. Moreover, as long as it shall please the Divine Providence to preserve my life, I beseech thee, my most loving Protector and most affectionate Father, to obtain for me of His Divine Majesty that I may live as I would wish to have lived at the hour of my death, ever imitating thy

virtues and fulfilling the most holy will of God, that so my temporal death may be to me a passage into life everlasting. I also beseech thee to obtain for me that which I ask in this Novena, if it be for the glory of God and the good of my soul. Amen.

In the next place, you are to ask of St. Francis Xavier the particular favour you desire to obtain.

And then, the more to please this holy Apostle, say, in imitation of him, that prayer which he himself composed, and used to say every day for the conversion of infidels.

O Eternal God, Creator of all things, remember that the souls of infidels have been created by Thee out of nothing, and formed after Thine image and likeness. Behold, Lord, to the dishonour of Thy name, hell is peopled with them. Remember that Jesus Thy Son suffered for their salvation the most cruel death: permit not, I beseech Thee, O Lord, that Thy Son be any longer held in contempt by these infidels; but, appeased by the prayers of Thy chosen Saints, of the Church, the most holy Spouse of Thy Son, remember Thy mercy, forget their idolatry and infidelity, and grant that they may at length acknowledge our Lord Jesus Christ, Whom Thou hast sent, in Whom is our salvation, our life, our resurrection, by Whom we have been saved and set at liberty, and to Whom be all glory for ever. Amen.

Ant. Well done, thou good and faithful servant; because thou hast been faithful over a few things I

will place thee over many things; enter into the joy of thy Lord.

V. The Lord hath guided the just man by right ways.

R. And hath showed him the Kingdom of God.

Collect of St. Francis Xavier.

O God, Who didst vouchsafe by the preaching and miracles of St. Francis Xavier to join unto Thy Church the nations of the Indies, grant, we beseech Thee, that we who reverence his glorious merits may also imitate his example. Through Jesus Christ our Lord. Amen.

Commemoration of St. Ignatius of Loyola.

Ant. This man, despising the world, and triumphing over earthly things, heaped up riches in heaven by word and work.

V. The Lord hath loved and adorned him.

R. A garment of glory He hath put on him.

Let us pray.

O God, Who for the propagation of the greater glory of Thy name hast, by blessed Ignatius, strengthened the Church militant with new auxiliaries, graciously vouchsafe that we, by his assistance and imitation solicitously combating upon earth, may obtain with him an everlasting crown in heaven.

*Commemoration of St. Gregory the Great, Apostle of
England.*

Ant. O most excellent Doctor, Light of the Holy Church, blessed Gregory, Lover of God's law, supplicate the Son of God for us.

V. Our Lord hath chosen him a priest unto Himself.

R. To offer to Him the sacrifice of praise.

Let us pray.

O God, Who hast bestowed the reward of eternal blessedness on the soul of Thy servant Gregory, grant mercifully that we, who are depressed with the weight of our sins, may by his prayers be delivered, through our Lord Jesus Christ, Thy Son, Who, with Thee and the Holy Ghost, liveth and reigneth one God, world without end. Amen.

The prayers of the Novena are the same for every day, except the prayer in honour of the Angels, which commemorates each of the nine choirs in succession. The prayer for the first day is given above, p. 84. The remaining prayers are as follows:—

Second Day.

Lord God of the Archangels, whom Thou dost intrust with the most weighty concerns of Thy glory and of the good of men, I offer up to Thee the merits of these most princely Spirits and those of Thy servant St. Francis Xavier, whom Thou madest the minister of Thy glory, and to whom Thou recommendedst the spiritual welfare of innumerable souls, I beseech Thee, grant that I may perform those duties which Thy most holy and Divine will has imposed upon me, and also that I may obtain that particular grace which I beg of Thee in this Novena, to Thy greater honour and glory. Amen.

Third Day.

Lord God of the Principalities, who, according to the disposition of the Divine will, by means of the Angels and Archangels, provide for the welfare of mankind, enlightening, instructing, and governing them, I offer up to Thee the merits of these most zealous Spirits, and those of Thy servant, St. Francis Xavier, who enlightened and converted many kingdoms and provinces, and in them innumerable souls, not only by

himself but by his disciples and followers, instructing, teaching, and commanding. I beseech Thee, grant me the zeal of this holy Apostle, and the particular grace I ask in this Novena, to Thy greater honour and glory. Amen.

Fourth Day.

Lord God of the Powers, who have a special prerogative to curb the infernal spirits, I offer up to Thee the merits of these mighty Spirits, and those of Thy servant St. Francis Xavier, to whom Thou gavest singular power to expel devils from bodies and souls. I beseech Thee grant me the grace to overcome all the temptations of the devil, and that which I beg of Thee in this Novena, to Thy greater honour and glory. Amen.

Fifth Day.

Lord God of the Virtues, by whose means Thou workest miracles and prodigies peculiar to Thy sovereign power, I offer up to Thee the merits of these most wondrous Spirits, and those of Thy servant St. Francis Xavier, whom Thou madest a worker of new and prodigious miracles, renewing in him the signs and wonders of Thy blessed Apostles, that he might discover the Gospel to new nations. I beseech Thee, grant me that profound humility wherewith St. Francis Xavier, amidst so many miracles, sought Thy glory and not his own honour, as also that grace

which I beg in this Novena, to Thy greater honour and glory. Amen.

Sixth Day.

Lord God of the Dominations, who preside over all inferior spirits as ministers of Thy Providence, and submit themselves to Thy will, being ever ready to fulfil it, I offer up to Thee the merits of these faithful Spirits, and those of Thy servant St. Francis Xavier, who, though superior to many, yet humbly submitted himself to all superiors, in them acknowledging Thy majesty, and readily fulfilling their commands. I beseech Thee, grant me a ready and perfect obedience to all my superiors, and that special request which I make in this Novena, to Thy greater honour and glory. Amen.

Seventh Day.

Lord God of the Thrones, on whom Thou repositest as on the seat of Thy glory and chair of Thy majesty, I offer up to Thee the merits of these august Spirits, and those of Thy servant St. Francis Xavier, that throne of Thy glory, that vessel of election to bear Thy Name to new nations, who denied himself to himself and all earthly things, casting them out of his heart, that Thou alone mightest possess it. I beseech Thee, grant that I may despise all worldly things, and rest in Thee alone. Grant me also the petition I make in this Novena, to Thy greater honour and glory. Amen.

Eighth Day.

Lord God of the Cherubim, who are adorned with the most perfect wisdom, I offer up to Thee the merits of these most intelligent Spirits, and those of Thy servant St. Francis Xavier, whom Thou didst grace with supereminent wisdom, and to whom Thou didst reveal most profound secrets, that he might teach Thy law to many peoples and nations. I beseech Thee, grant that I may learn to fear and please Thee, which is true wisdom, and that by word and example I may teach others to keep Thy commandments. Grant me also the favour I beg in this Novena, to Thy greater honour and glory. Amen.

Ninth Day.

Lord God of the Seraphim, who are inflamed with the most ardent love of Thee, I offer up to Thee the merits of these most fervent Spirits, and those of Thy servant St. Francis Xavier, who like a Seraph was inflamed with Thy love, conquering innumerable hardships and dangers in his life to please Thee and to make those know and love Thee who before offended Thee and knew Thee not. I beseech Thee grant that I may love Thee, my only God and my Lord, and endeavour to bring all men to the knowledge and love of Thee, and also that I may obtain that favour which I ask in this Novena, to Thy greater honour and glory. Amen.

APPENDIX.



OTHER MEDITATIONS FOR THE TEN FRIDAYS.

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*** * * The following meditations are in use
in a Religious Community, which has kindly
placed them at the disposal of the Editor.
They may be substituted at will for those
which have been already given.**

FIRST FRIDAY.

ON THE CONVERSION OF ST. FRANCIS XAVIER.

FIRST POINT. Of whatever state or condition you may be in this world, you ought to serve God, since you have really nothing either to hope for or fear, but from Him. This short life, with all that attaches you to it, will be followed by an eternity, in which you will only have God for friend or enemy. Have you then given yourself up to God without reserve? and if it was revealed to you that in a short time you were to be cited to His tribunal, would you think that you had served Him faithfully? And may not this be your case to-morrow?

SECOND POINT. The only passion of St. Francis Xavier, and the only obstacle to his conversion, was vanity. He combated and conquered it. If you are influenced by the same or by stronger passions, you must subdue them; otherwise what will be your regret when, at the close of life, instead of being regarded by Almighty God as one of His faithful servants, and worthy of the recompense He promises them, you should be rejected as a slave of the devil?

THIRD POINT. Xavier, chosen to be an Apostle, sanctified himself by his Apostolic labours, because he only sought God in them. Is it the same with your labours and occupations? Is it because God requires

them of you, and in view to please Him, that you perform them? If so, you belong to God; you are of the number of those who have embraced a more perfect state of life; you do what God expects from you, you sanctify yourself. On the contrary, whatever you do that is not for God is useless, and often becomes an obstacle to your salvation. Reflect seriously on this.

Prayer.

O my God, I confess that without you I am nothing but misery, and that all my happiness consists in attaching myself to you. My creation is the work of your hands, O Lord, and I glorify you for it; grant also that my conversion may be the work of your mercy. Without your grace, it is as impossible for me to accomplish it, as it was to give myself a being. May your powerful grace then draw me to you, disengage me from all created things to which I am attached, unite me intimately to you, and permit nothing to remain in me that does not come from you and terminate in you. I beg this grace through the intercession of St. Francis Xavier and the merits of Jesus Christ your Son, Who lives and reigns with you, &c.

SECOND FRIDAY.

ON HUMILITY.

FIRST POINT. If it is true, as the Holy Scripture assures us, that God is the enemy of the proud, and the friend of the humble, we cannot doubt that St. Francis Xavier distinguished himself before God by a profound and sincere humility, if we do but reflect on the innumerable graces and gifts that he received from Him. The kingdom of heaven is only for the humble ; the gate by which we enter is low and narrow, and those who are puffed up with pride cannot pass through it. Do we endeavour to acquire this necessary virtue? Do we study the nature and effects of it? Is it not, on the contrary, the virtue we attend to the least, either from a vain desire of greatness or from a haughtiness of character which makes contempt insupportable to us?

SECOND POINT. Without humility how can we hope to be saved? David assures us that the prayer of the humble always finds access to God and is never rejected by Him. He only communicates Himself to us, and fills us with His grace in proportion as we are divested of ourselves. This is the opinion of St. Augustine, who says that the more humble we are the more capable we shall be of containing grace, and so much more will be given to us. We often complain that the graces which we receive are not sufficiently powerful to overcome some vice or acquire

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some virtue ; but let us take away the obstacle, which is pride, and open our hearts to grace. This can only be effected by humility.

THIRD POINT. We, perhaps, acknowledge before God that we are nothing, and the light of faith, joined to that of reason, obliges us to own that we are sinners, and consequently deserving of all confusion and humiliation, yet we are as greedy of honours and as averse to humiliation as if everything was due to us. From thence proceed our motions of envy, of impatience, haughtiness, animosity, &c. What a contradiction is this ! To say we deserve nothing but contempt, and yet not be able to suffer ourselves to be contemned, is it not to run after the shadow of humility, and refuse to embrace the substance. Are they then imaginary virtues that God requires from us, and not real virtues copied after the example and animated by the spirit of Jesus Christ ?

Prayer.

Most humble St. Francis, I most earnestly beg of you to obtain of Almighty God for me strength and courage to overcome my pride, and imitate your humility, that I may offend nobody, either in thought, word or deed, out of pride or contempt. I purpose on my part to use all possible diligence thereunto, that I may glorify God and edify my neighbour. Amen.

THIRD FRIDAY.

ON MORTIFICATION.

FIRST POINT. It is the doctrine of St. Paul, drawn from the words and example of Jesus Christ, that those who would belong to this Divine Saviour must crucify their flesh, with its passions and irregular desires. Without this crucifixion and mortification of the flesh, we cannot hope to share with Jesus in the glory of His Resurrection. The rigours of penance, fasting, watching, and labour are the instruments that effect this spiritual death. Do you practise these austerities and consider them as a duty? If, on the contrary, you treat your body with softness and indulgence, seeking with care all that flatters it, avoiding whatever might affect or incommode it, how can you hope to render it submissive to the spirit, and not to find in it an enemy which will at last draw you into the greatest of all miseries?

SECOND POINT. The usual road in which persons of the world walk is a life of ease and self-indulgence; the path that Jesus Christ has traced out, and in which He has been followed by His first disciples and by all who profess Christian faith and hope, is an austere and penitential life. If you follow the first, will it conduct you to heaven? Do you not believe Jesus Christ, Who says, in express terms, that whoever refuses to do penance, whoever excuses himself from carrying this cross, and from carrying it with courage, shall certainly perish?

THIRD POINT. Suffering filled the heart of St. Francis Xavier with joy and strength. 'I am persuaded,' said he, 'that the true lovers of our Saviour's Cross find their delight in pains and fatigues, and that to have nothing to suffer for Jesus Christ would be punishment and death to them.' This desire of suffering for Jesus, and for the salvation of his neighbour, inspired him with the love of crosses, and made him embrace them with joy and content.

Prayer.

O most mortified Apostle, behold at your feet the most sinful soul, and yet the most unmortified ; the most deserving of penance, and yet the greatest defaulter, who implores your help that she may now begin to love what she ought always to perform, and thereby satisfy God for her sins. You, O dear Saint, most innocent, and yet so generous an embracer of austerity, obtain for me of my suffering Saviour your spirit of mortification, that diminishing the pains of Purgatory due to my sins, I may sooner come to enjoy with you the Beatific Vision. Amen.

FOURTH FRIDAY.

ON PURITY OF MIND AND BODY.

FIRST POINT. By purity of mind is understood not only innocence of life, but also a right intention of performing all our actions solely for the glory of God. How great was this purity in St. Francis ! The only motive of his immense labours, of his dangerous voyages, of his long journeys and fatiguing preaching, was that God might be known, praised, and glorified. Examine yourself and see what intention you have in all your actions : if you perform them only to please God, or for some private interest of your own.

SECOND POINT. Chastity, though different according to the diversity of states, has its laws for each, which cannot be violated without sin ; it is a treasure carried in a very brittle vessel, which is our body, and if it does not reign absolutely over all the powers of the soul, if it does not guard the senses, curb unruly desires, stifle dangerous sentiments, and regulate the imagination, the poison of corruption may glide into the heart by all these avenues, and be the cause of death.

THIRD POINT. St. Francis made mortification the guardian of his purity, and by it preserved himself from the attacks of the flesh and the devil till the end of his life. He knew that it was a delusion to hope to extinguish concupiscence, if he did not mortify the flesh by continual austerities. But if penance helped him to preserve purity, his purity was the recompense

of his penance ; the one made him partake of the glory of the martyrs, and the other raised him as much as is possible in this corruptible body to the glory of the angels.

Prayer.

Most glorious Apostle of the East, most pure in body and soul, I, a miserable creature, with all humility have recourse to you, begging you would obtain for me such a pure intention in all my actions, that I may never aim at anything else but the greater glory of God ; and such a perfect chastity, that I may never in thought, and much less in word or deed, displease the most pure eyes of our good God. Amen.

FIFTH FRIDAY.

ON PRAYER.

FIRST POINT. St. Chrysostom says that it is as impossible to preserve the life of the soul without prayer, as it is to preserve the life of the body without breathing : what air is to the one, grace is to the other, and therefore Jesus Christ declares that we must pray always and without being weary, and St. Paul, that we must pray without ceasing. Grace is at all times necessary for us to do good or avoid evil ; it is by prayer that we obtain grace, without which it is usually refused to us. Do we pray ?

SECOND POINT. How do we pray? The words in our mouths have no more of real feeling or of Divine grace, than the mere material sounds of an instrument employed in sacred music. Our lips pronounce them but our mind does not accompany them, and, what is worse, our heart frequently contradicts them. Is that praying? Yet it is to the heart alone that God listens, says St. Augustine; if our words beg grace, while our hearts reject it, can we expect to be heard?

THIRD POINT. Do we pray through the merits of Jesus Christ, and remember that it is the only way to obtain what we ask for, there being no other Name under heaven by which we may be sanctified and saved? Do we address ourselves to Jesus Christ Himself, Who invites all those who labour under the weight of any affliction to go to Him, with a promise to refresh them? If our sins shut the ears of Jesus in our behalf, do we seek intercessors who may move Him to mercy? His holy Mother, full of tenderness and so powerful with her Son, the Saint whose name we bear, our angel guardian, &c. Let us persuade ourselves that if intercession is often necessary with the great ones of this world, it is always profitable when made to Almighty God, as the Church teaches.

Prayer.

I aspire not, O holy Apostle, to those admirable favours with which God enriched your prayers. They were the special privilege of a great soul, to which He communicated Himself with singular intimacy. I am contented with the more solid part of prayer, and

humbly beg of you to obtain of God for me such a true love and affection for prayer, as never to omit it or to assign the worst part of the day to it; such an attention to prayer as never to be voluntarily distracted during it, and such fruit from prayer as sincerely to correct my defects and to acquire the virtues requisite for me, purposing to make use of the necessary means.

SIXTH FRIDAY.

ON FAITH.

FIRST POINT. Faith is a gift of God; the happy portion of those whom He adopts and calls to the heavenly inheritance. You, perhaps, feel that faith grows weak in you, that it is no sufficient resource to you against the temptations and adversities of life. Is it not because you are wanting in gratitude towards God for so distinguished a grace? Thank Him then every day, and with all your heart, for having conferred it on you. He, on His side, will not fail to strengthen and fortify it, because, as one of the holy Fathers said, 'the most efficacious prayer to God is thanksgiving.'

SECOND POINT. You profess faith, but a sterile faith that bears no fruit, and neither exercises the virtues, nor produces the good works that are inseparable from lively faith. Remember that God reigns in us only by faith, and that faith is therefore that

kingdom of God which Jesus Christ has threatened to withdraw from those who do not make a better use of it than you do, to bestow it on others, who will profit by it. Remember how, at the time that St. Francis Xavier planted the faith in the East, a great multitude of Europeans lost it by all the new heresies, with which Europe was then overrun; and if you lose it like them, what hopes will there remain of salvation?

THIRD POINT. Among all those to whom St. Francis Xavier preached the faith, few of the Brahmins or Bonzes received it, because, believing themselves more enlightened than the rest, they were left in their darkness. Impose silence on your reason, when it undertakes to dispute the certainty of faith; shut your ears to the impious or captious discourses of those who attack it, and avoid dangerous reading which may undermine it. Without such precaution, fear that like the Brahmans and Bonzes, who opposing to it a false wisdom did not deserve to receive it, your indocility may render you unworthy of preserving it.

Prayer.

Divine Jesus, Who by an effect of your infinite mercy, which I can never sufficiently admire, have chosen me among an infinite number of heretics, idolaters, and infidels, to bestow on me the light of faith. I render you all the thanks I am able for so inestimable a gift. Preserve and fortify the faith in me to the last moment of my life, and grant me the

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grace of final perseverance, that I may be united to you in heaven, where you live and reign eternally with God the Father and the Holy Ghost, One God, world without end.

SEVENTH FRIDAY.

ON THE LOVE OF GOD.

FIRST POINT. To love God is, according to Jesus Christ, the first and greatest of all the commandments. Do you endeavour to accomplish it? Do you consider it as an indispensable duty? Do you call yourself to an account of it in your examens? Do you reproach yourself with all that occasions your failing in it, either by formal acts contrary to it, or by simple omissions? Do you accuse yourself of them, and endeavour to correct them? And yet without the love of God, says St. Paul, all other virtues, even martyrdom, would be counted for nothing.

SECOND POINT. You say you love God, but is it not only with your lips and tongue, a kind of love, which St. John says, is not sufficient? Is it by works and in truth, as he expressly ordains? A true love of God avoids displeasing Him even in the smallest things; it is drawn with promptitude and ardour to the practice of all good works, because they are agreeable to Him; it admits of nothing that may offend the eye of God, and seeks all that may please Him. Is your love such?

THIRD POINT. You think you love God ; but if you do not root out of your heart all the passions that oppose this holy love ; if you do not interest yourself in His glory, if you suffer others to offend Him when you might prevent them ; if you neglect to gain souls to Him and augment His glory when you can contribute to it ; in a word, if you never undertake anything great and worthy of Him, as far as you are capable of it, can you flatter yourself that you love Him, and accomplish the precept which obliges you to do so ?

Prayer.

What did you aim at during the whole course of your life, O holy Apostle, but to bring all the world to the love of God ? And now will you not, O great lover of God, obtain for me an ardent desire of loving Him above all things ? Nay, I do not fear to be refused your help and intercession, but it is my own weakness which I fear, lest permitting myself to be deceived by the foolish love of creatures, I may swerve from the true love of my Creator. Help me then, O holy Saint, that I may not be so deluded ; but yielding up my will to God, may, by a holy necessity, always love Him both in this life and the next. Amen.

EIGHTH FRIDAY.

ON THE LOVE OF OUR NEIGHBOUR.

FIRST POINT. We know, says St. John, that we have passed from the death of sin to the life of grace, because we love our brethren; who loves them not abides in death. The person then who nourishes hatred and animosity in his heart, is dead, and in the state of mortal sin, even if he should not show this exteriorly by injurious words or uncharitable offices, but only indulge aversions, coldness, and indifference. Yet such is the disposition of a number of Christians; is it yours?

SECOND POINT. If any one, continues St. John, having the goods of this world and seeing his brother in need, shall shut his heart against him, how shall the charity of God abide in him? The goods of this world do not consist in riches only; protection, succour, consolation, and good advice are numbered among these goods; to refuse them to our neighbour is to shut our heart against him. Is your conduct of this description?

THIRD POINT. To love our neighbour as God commands, is to love him not with a natural love but as Jesus Christ loves us, in God, and for God. Do you love him with this love? If you do not, you fulfil not the precept; but if you do, friends and enemies, persecutors and benefactors, all alike, ought to be dear to you, because they all alike belong to God.

Prayer.

I know too well, O most zealous Apostle! the coldness of my heart towards my neighbour. I acknowledge and condemn the little charity I show in succouring his necessities, and I am confounded when I consider your admirable zeal and concern for his good. Obtain for me, O true lover of your neighbour, the least spark of that great fire that consumed your heart, which may kindle in my soul a true zeal and charity, that grieving for the misfortunes of others, and equally compassionating them in deeds, I may the better imitate you in this virtue of charity which is so properly termed yours. Amen.

NINTH FRIDAY.

ON ZEAL.

FIRST POINT. There are occasions in which, according to St. John, we are obliged to give our life for the salvation of the soul of our neighbour; can we after that refuse him our services? God Himself tells us, in express terms, that if we do not threaten the sinner with His anger and vengeance in order to convert him, and he should come to be lost, for want of correction, He will require his soul at our hands; do these terrible words leave any excuse for our negligence and cowardice? Besides, if Christian charity

is so expressly commanded, how can the salvation of souls, its first and principal object, escape our zeal?

SECOND POINT. If our zeal do not embrace all mankind, like that of St. Francis Xavier, it ought at least not to be wanting towards those over whom we have some authority. There are many things that the world would condemn us for refusing them, but if we deny them our spiritual assistance, instruction, advice, correction, and the help of our prayers, will Almighty God pardon the neglect?

THIRD POINT. If we do not labour for their salvation as much as we are obliged to do, let us at least be careful not to contribute to the loss of their souls. If any one, drawn away by our bad example, should forsake the road of virtue, what shall we think of the words of Jesus Christ, when lamenting our miserable case. He says, 'Woe be to that man,' and declares that it were better for him to have had a millstone tied to his neck, and so to have been drowned in the depths of the sea. Is not this as much as to say that the scandal we have given to others being the cause of their fall and often of their damnation, we shall answer to God for their souls?

Prayer.

O Saviour of mankind! how miserably blind have I been in not considering that as souls are ransomed at the price of your Blood, nothing is so dear to you as their salvation. If I were not full of ingratitude, I should, in acknowledgment for all you have done to save my soul, do all that depends on me to hinder the

loss of the souls of others and to promote their sanctification. Grant, O Jesus, that I may share the grief you feel for the perdition of so many souls that hell deprives you of, and may some sparks of that zeal which has consumed you fall upon my frozen heart and inflame it with the fire of your Divine love. Amen.

TENTH FRIDAY.

ON CONFORMITY TO THE DIVINE WILL.

FIRST POINT. It is our duty to endeavour to know the will of God in our regard, because He is our Lord and Master and we are His servants, and a servant who neglects to perform his master's will is deserving of punishment. The will of God is made known by lawful authority to those who are subject to it, and it is His Divine will that they do what is commanded them, when it is not contrary to the law of God. Do we faithfully acquit ourselves of these obligations?

SECOND POINT. It is certain, according to the Holy Scripture, that God conducts us by the hand, as may be said, from our cradle even to the grave, and disposes of all the events of our lives. It is not less true that He has the Heart of a Father, full of goodness and tenderness for us. Convinced of these two truths, can we refuse to abandon ourselves to His conduct? Since honour or humiliation, favour or persecution, health or sickness, life or death, come

equally from Him, ought we not to receive them with equal tranquillity? Are we ignorant that an affliction which befalls us is sent by Him for our amendment, not for our loss, and is an effect of His love to recall us to Him, not of His hatred to render us unhappy. If He grants us prosperity, David assures us that Almighty God by that would make us sensible that nothing is wanting to those who confide in Him. We know it, but do we regulate our conduct upon these principles?

THIRD POINT. In whatever situation we may be, if we live for this world, we shall be as St. Augustine says, like a sick person, who turns first to one side and then to the other, without finding any repose, and to whom every couch alike appears hard and ill-adapted. God alone can calm our disquiets, when we seek Him alone, when we repose in Him, and entirely abandon to Him all that regards us. Without that our life is only trouble, agitation, and disquiet of mind; perhaps we have already experienced it, and are ready to acknowledge that those only are really happy in this world who abandon themselves to the Providence of God, and the force of this truth may have drawn from our hearts this holy exclamation of David: "Happy the people who know no other master than the Lord their God, and will depend only on Him." Why, then, do we not endeavour to procure this happiness?

Prayer.

What am I, my God, in respect of you, but a child, that cannot take one step if you withdraw your hand

or cease to conduct it, unable to distinguish what is good or bad for it, ignorant of the dangers which surround it or the road in which it may walk with safety! Give me then, O God, that docility of a child, without which your Divine Son has declared that we cannot enter the kingdom of heaven. I abandon myself entirely to your Fatherly Providence, and beg that your Divine will may never find any opposition in my heart. Grant me, I beseech you, this grace, which I implore in the name of Jesus Christ, your Son, Who lives and reigns with you and the Holy Ghost, One God, world without end. Amen.

